A DEMONSTRATION OF THE FIRST PRINCIPLES OF THE Proteſtant Applications OF THE APOCALYPSE.

Together with the Conſent of the Ancients Concerning the Fourth Beaſt in the 7th of *Daniel*, and The Beaſt in the *Revelations*.

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TO THE

QUEEN.

MADAM,

THE Intent of theſe Papers is to make a more certain Diſcovery of the Senſe of ſome Divine Oracles, which have foretold the Succeſſive Revolutions of all the Great Empires, in which the Church of God was to ſojourn, till it ſhould come to triumph over the Kingdoms of this World. If they prove to be ſatisfactorily clear, Religion and Empire being the Subject-matter of them, They ſeem to be the moſt proper Object of the Meditation of Chriſtian Princes. We are now in the concluding part of the Laſt of theſe Empires; And Your Majeſty's Late Wonderful Succeſſes have ſo promiſing an A-

spect on that part of the Predictions, That they seem to appropriate all Addresses of this kind to Your Royal Court.

I have therefore thought it a duty to offer that, which I have already published on this Subject, to the Hands of His Majesty; And Your Majesty's peculiar Share in the Throne does seem to demand This of me, as the Remainder of a Debt from one that has once approached it.

This Part is indeed the whole Strength and Foundation of the former, and for that reason ought to attend it to the same Place, to confirm the Hopes of a Glorious Success of both Your Majesties Endeavours for the Revival of the Oppressed Reformation. *Madam*, We have already seen a very surprizing beginning of this Recovery, in the late Providential manner of the Return of the Protestants of *Savoy* through the midst of their most Inveterate, and most Powerful Opposers. The first date of that General Suppression of the Protestant Profession in *Roman States*, which in the Prophecy is called, *The Death of the Witnesses in Sackcloth*, is supposed to commence from the Last Considerable Abjurations of the new Converts abroad, some while after the Revocation of the Edict

of

of *Nants*; And then, That which in the Prophecy is called, Their *Reſurrection three days and an half after their Death*, muſt fall juſt about the time that the *Vaudois* did Revive, and *Reſettle* the Publick Profeſſion of their Religion, after their return to their Ancient Habitations.

The *Vaudois*, and their Neighbours, have been ſo much the Main Body of the Witneſſes for many Ages before the Reformation, That ſince the *firſt* Revival is agreed from the Prophecy to be in one particular place only, they may ſafely be allowed to be the firſt promiſing beginning at leaſt of that Revolution. The *Proper* Kingdom of *France* did indeed ſeem from the preſent Poſture of Affairs, to be the moſt likely to be the firſt Scene of this Revival. But it has been ſhewn, that there is nothing in the Prophecy that does fix the firſt beginning of it there; And that the Perſecution in *France*, and *Savoy*, being executed by the ſame Inſtruments, may very well paſs for one and the ſame thing. The other Treatiſe, *pag.* 139, 140.

This, *Madam*, is the firſt encouraging Earneſt of that Great Deliverance, which the Oppreſſed Church does groan for, and look

look up to Heaven, and to Your Protection to accompliſh.

But whatever may become of theſe remote Concluſions relating to preſent Affairs, it will be no prejudice to what I here offer, which is the only neceſſary and Great Concern of the Proteſtant Interpretations, and the ſole foundation of them. It will here appear to remain ſtill firm, and unſhaken, That the Church of *Rome* is the main Object of the Judgments of this Prophecy. The Foundation of a Building may be ſetled upon a Rock, though ſome parts of the Superſtructure ſhould fall for want of an immediate and cloſe coherence with it. And if this firſt Foundation be but once agreed on, and well regarded by all Parties of Proteſtants, it is eaſie to ſee how influential it muſt needs be for the ſtrengthening of the Common Intereſt of the Reformation. The dreadful Characters that are here ſet upon the Common Enemy, and the Divine Intimations of the joint concern of all the Reformed Churches in the League againſt them, as the Witneſſes, and People of God, And the Preſent Crying Miſeries of their Enſlaved Brethren, are more than

ſufficient

ſufficient to make them ſilence all their little Unneceſſary Heats and Animoſities againſt one another, and to make them unite with zeal to ſtrengthen the Hands of Your Majeſties againſt the moſt refined Barbarities of the Great Oppreſſor, that were ever yet heard of.

There are indeed but ſmall Grounds to hope, That Proteſtants will of a ſudden agree upon this Foundation, whatever Evidence there may be for it. The Enquiry into theſe matters is ſo out of faſhion, and lies under ſo general a prejudice, that I found the Preſs every-where affrighted from undertaking the Charge of this Publication. And I am bound to acknowledge, That nothing leſs could perſuade them to it, than the warm Recommendations of a Perſon, whom Your Majeſty's Favour has eminently rewarded for his Long-continued Labours in all the ways, by which the Church can be either piouſly edified, or learnedly defended. It is indeed owing to My Lord Biſhop of *Chicheſter*, if any thing here does prove to be of Publick Uſe.

Madam,

This General Unconcern ſeems chiefly to be the effect of the Popiſh Marriages in the Three Laſt Reigns. Nothing was more the Doctrine of our Church to the end of the Reign of King *James* the Firſt, than the Charge of *Babylon*, and Antichriſt, upon the *Roman* Church; but it ſeemed ſomething too rude a Charge, both to Church and Court, when the Queen came to be concerned in it; and none but ſome very few of the moſt Sincere and Diſintereſted amongſt the Learned, would appear in it.

I have therefore apprehended it to be the moſt effectual way for the making this the Currant Study of the Age again, to procure the Royal Stamp upon it, by Your Majeſty's favourable regard of this Performance. I am encouraged to hope, That it may not diſpleaſe the Impartial Examiners of it. And Your Majeſty's Pious Zeal to promote True Religion and Vertue, has already began to make all good Deſigns for the Proteſtant Intereſt, the Faſhionable Study of all about You. That we may long

long have the Powerful and Charming Influence of this Great Example for the improvement of all Uſeful Knowledge, is the Zealous Prayer of,

MADAM,

Your MAJESTY'S

Moſt Obedient Subject,

DRUE CRESSENER.

THE
PREFACE,

Concerning the Strength and Uſefulneſs of the Work, and the Confirmation of it by the Event; and the Defects of the Synchroniſms.

MOST Writers are ſo happy, as to be able to think themſelves ſure of Readers enow; and all their care is to make them Courteous and gentle by a Preface. But there are ſo few that can have the patience to hear of any thing about the Revelations, *that the great difficulty here is to get any Readers at all, and to prevent the being ſentenc'd without a Tryal.*

That which does ſo affright the World from theſe things, is the uſual fancifulneſs, and looſeneſs of Diſcourſes of this nature, and their great Confidence and Aſſurance, with little or no care to make ſure of their foundation. I do therefore think it requiſite to aſſure all thoſe that look upon this, That the whole aim of my Endeavours here, is to reſtrain all kind of Liberty of Imagination, and to force an Aſſent by cloſe, and clear proof, inſtead of ſurprizing it by an Ingenious Scheme, and by the tempting agreements, and lucky likeneſſes of Characters. My great fear indeed is, that the dry ſtrictneſs of the Reaſonings in it, will turn away more from

perusing it, than the strength and cautiousness of it will please. But that will still the more clear my Attempt from the common Prejudice.

It may be some motive to the belief of this, That the only end of this Undertaking was to find out a more satisfactory foundation for what the Excellent Mr. Mede *has endeavoured to demonstrate in this way; Whose known Reputation for his impartial and cautious Judgment in the interpretation of other parts of Scripture, is sufficient to silence all inconsiderate Prejudices against his Performances of this kind.*

Grotius, Dr. *Hammond*, &c.

There have indeed been some very great Names of late amongst our selves, who have excused the Church of Rome *from any concern in the Judgments of this Prophecy; and that, only by laying down another Scheme of Interpretation without any tolerable proof of it. But it is a sufficient prejudice against their Authority, that they are forced to such shifts for their foundation, as the most Judicious, and the most skilful of the* Romish *Interpreters themselves do cry out against, as things, that none, but* Men out of their Wits, *would own, and such as they affirm to be* contrary to the general sense of all kinds of Interpreters, Jews and Christians, Ancient and Modern. *And when they come to speak of the like kind of Phrases, do declare that sense of them, which these New Men account monstrous in the Interpretations of their Brethren,* to be so clear, that all, but those that are blind, may easily see it; *Or such, as is* agreeable both to the usage of common Speech, and to the usage of Scripture; *Or such,* as must necessarily be allowed: *Which is a sufficient Vindication of those Learned Interpreters of our own, who have brought the same Charge against these Ingenious Innovators.*

See the Preface to my former Treatise.

It would at the first much surprize any man to see these Learned Protestants so busie to ease the Church of Rome *of this trouble from their Brethren, when all the thanks that*

that they can get for it from the moſt Judicious of thoſe, whoſe Cauſe they oblige by it, is to be called Madmen, *and* fools *for their pains.*

But in this they themſelves do ſatisfy us. They acknowledge that they came to the Interpretation of the Revelations *with a deſign to ſerve by it; It was more to anſwer Objections againſt ſome ſingular Notions, than to unfold the Myſtery of that Prophecy. They came to force their way through the Difficulties, that the plain and obvious ſenſe of the Viſions did lay in their way. And nothing is more ordinary than to ſee men wreſt any part of Scripture, that will not comply with their fancy, for ſome particular Opinions. Their Expedient for Catholick Union of all Chriſtian Churches by the Compliance of the* Roman; *Their Aſſurace of the neceſſity of the conveyance of a Right Succeſſion, and Ordination by a Church that was not* formally *Idolatrous, &c. were altogether inconſiſtent with the Proteſtant ſenſe of the* Apocalypſe.

It is as evident on the other ſide from the cloſeneſs and cautiouſneſs of Mr. Mede's *Explications, and the impartiality of his Judgment upon all other Occaſions, that his whole aim was to make ſure of the clear and certain ſenſe of theſe Myſteries. He had no private Opinion that he came to advance by it, or to make it a drudge to: And his way of life, and the warineſs, and the Ingenuity of his Spirit in all his other Expoſitions of Scripture, did ſufficiently ſecure him that Character of himſelf, which his Modeſty would only own,* viz. *his freedom from* ſtudium partium.

But the preſent Age is ſo generally prepoſſeſſed with the Interpretations of theſe Learned Men, That it is further neceſſary to remind thoſe, that look upon them as a great ſervice to the Church of England, *That they are great Novelties in its Doctrine; and if continued in, will but expoſe it to the reſt of the Reformed Churches for departing*

See Dr. *Bernard's* Diſcourſes, *p.* 139, to 160.

from them, and from its own first Faith, only to uphold some Prerogatives of its own Reformation, to the undervaluing, and undermining of the grounds of theirs. It is manifest * *by the Homilies approved of in our Articles as the faith of our Church, That the Charge of* Babylon *upon the Church of* Rome *is the standing Profession of the Church of* England; *And it continued to be the* † *currant Judgment of all the best Learned Members of it till the end of the Reign of King* James *the First: It was really believed in his time to be so clear and important a part of their Faith, That both the Church, and the Court, did applaud the King in his publick defence of it, though he did thereby plainly endanger the honour of his Character, and the Interest of his Kingdom amongst all* Roman-Catholick *Princes. As appears by* Lessius's *Epistle Monitory to them.*

* Third Part of the Sermon against Idolatry, *p.* 69. And 6th Part of the Sermon against Rebellion, *p.* 316.

† Bishop *Jewell*, p. 373. Bishop *Abbot*, *Antichristi Demonstratio*, Archbishop *Whitgift*, Tract. 8. p. 349. Bishop *Andrews*, *Tortura Torti*. Bishop *Bilson*, p. 527. Bishop *Morton*. Mr. *R. Hooker*'s Treatise of Justification, *sect.* 10, 57.

After that time, This Doctrine of the Homilies came to be more out of fashion, either to be civil to the Marriages of the succeeding Reigns, or to take away all the advantage that the Serapatists might have from hence against the necessity of an uninterrupted Succession and Ordination in every Lawfully-constituted Church; Which might also shew them the necessity of uniting with the Church of England. *It is certain, that the extravagant Heats of those times were enough to make Learned Men run into unnecessary Extremes.*

But the common Danger of late has now revived the Ancient Doctrine of the Church again, which these Novelties did contradict. All the best Learned in the Church have been engaged in charging the Church of Rome *with* formal *Idolatry, in exposing all Expedients for Union with it; in demonstrating the necessity of a Separation from*

from them, whatever becomes of the Succeſſion; in diſowning of all kind of Right of Supremacy there, &c.

If therefore the Authority of theſe New Interpreters does ſtill prejudice any (that are otherwiſe curious) againſt theſe kind of Enquiries, here is all this to make them very uneaſie under it, viz. *That they rely upon ſuch for it, as the beſt Judges amongſt thoſe, whoſe Cauſe they moſt befriend by it, do impartially cry out againſt, as Men* void of common Senſe, *for the grounds that they go upon for it; and that they prefer the Judgment of theſe men in oppoſition to the Doctrine of the Church of* England *it ſelf, and of the beſt Learned, and the moſt impartial Defenders of it almoſt ever ſince the Reformation, and alſo in oppoſition to the Judgment of all Reformed Churches beſides.*

I do moreover here pretend to lay a ſurer and deeper foundation for the demonſtration of the Proteſtant Applications, than has yet been offered; which may make my endeavours for it at leaſt worth the examining. And for the better apprehending of the force of all, I will here give a general Idea *of my whole proceſs in it.*

The chief foundation of my Deſign, is the conſtant uſage of Figures of the like kind in the Prophecy of Daniel. *For there is this great advantage from* Daniel's *Figures, That they are both the Original Copy of that in the* Revelations, *and have alſo a great variety of like Schemes, and were almoſt all of them fulfilled before the writing of the* Apocalypſe, *as it has been by the Conſent of the Learned of almoſt all Parties, and Ages, agreed upon. This makes the ſignification of the Schemes of* Daniel *to be certainly determined, and to be ſo many* Data, *and Rules for the determination of the like, but leſs known, Phraſes in the* Revelations. *I have therefore taken ſome pains to make ſure of the Interpretation of the Figures of* Daniel *in ſuch a way of proof, as I hope may bear the moſt critical Examination,*

See *Conſent of the Ancients* at the end.

mination, which was never before clearly done, but is the moſt requiſite of any thing for a full ſatisfaction about the ſenſe of the Apocalypſe. *For by this means I have reduced all the kinds of Schemes, ſignifying* Dominion, *to certain and uniform Definitions, which is a much larger Baſis to eſtabliſh the Interpretation of theſe Myſteries upon, and which I found much wanting in Mr.* Mede's, *and Dr.* More's *Method. The Prophetical Terms in the* Revelations *do by this appear to have been well known to the Apoſtle before; and the ſignification of the chief of them, to contain in them ſo large a ſpace of time, as determines their accompliſhment to many Ages after his time, which is a great confirmation of the Divine Authority of the Prophecy. This is the whole buſineſs of the Second Book, which ought to be the moſt nicely, and attentively examined.*

But to make the demonſtration of this the more ſecure, I thought it moſt convenient to make uſe of ſome of the moſt undoubted, and acknowledged things about Babylon, *and the Figure of the Beaſt in the* Revelations, *which do the moſt openly and unqueſtionably determine the ſcene of theſe things to one certain Empire; Whereby the Fourth Beaſt in the 7th of* Daniel, *which is proved neceſſarily to be the ſame with that in the* Apocalypſe, *is more certainly made known; and all the reſt of the Kingdoms there mentioned, more unavoidably confined in their particular ſignifications. This therefore was thought fit to be premiſed in the Firſt Book.*

In the doing of this, I had another aim, which I apprehended to be of very uſeful importance; and that was to make ſure of the foundation of Mr. Mede's *Syncroniſms; that is, That the Term of the Beaſt all over the* Revelations, *does denote but one and the ſame* particular *ſtate of it; the want of a cloſe proof of which, gives a great advantage to the* Grotian *Interpretation, to evade the force*

of

of his Demonſtrations by taking that Term in various acceptations. Dr. Moor *has indeed taken great pains for this purpoſe; but I could not be ſatisfied, till I found it more* abſolutely neceſſary *for that term to be every-where but the ſame* particular *ſtate, than his* Eighteen Congruities, *or Likeneſſes, do ſeem to make it.*

The Third Book does apply the general Notions in the Two former, to the Beaſt in the Revelations. *Thus far I have generally endeavoured to carry on my whole Proceſs upon Principles common to all the ſeveral ways of Proteſtant Interpreters; and have therefore offered mine own particular Apprehenſions about the Application, and firſt date of the Reign of the Beaſt, by way of Queries only; that I might lay the ſtreſs of the buſineſs upon a foundation large enough to fit almoſt all the different Judgments of Proteſtant Interpreters, and not venture it upon the narrow bottom of one particular man's Fancy and Method; And I have made uſe of no Authorities to confirm any thing of moment, but the Conſent of Papiſts themſelves; And their Conſent about almoſt all the Propoſitions in the Firſt and Second Book, which are the Principles and foundation of the Deſign, was a very great confirmation to me of the ſtrength and certainty of all that follows.*

But yet I am ſo throughly ſenſible of the ſtrange and violent heats, that the ſtudy of theſe things do generally poſſeſs all men with, that engage in it, that I muſt deſire that Juſtice of the Reader not to be deterred from the peruſal of this performance, by the confident Cenſures of any that may obſerve ſome ſmall Concluſions here, not ſo agreeable to their own Fancies. For the moſt eminent and admired in other parts of Learning, have been found to be the moſt abſurd and groſs in their Confident Miſtakes about theſe matters. Nothing indeed does make men ſo obnoxious to miſtakes here, as a more than ordinary meaſure of quickneſs of Parts, and of aſſurance from great improve-

ments

ments in other ways. If I have at all ſucceeded in this Attempt, I muſt wholly attribute it, under God's aſſiſtance, to the peculiar ſcepticalneſs of my nature, and the continual diſtruſt of my own Apprehenſions and Performances, which would not ſuffer me to fix upon ſcarce any thing, before I had by often repeated corrections of my firſt thoughts about it, made it appear not only clear, *but* neceſſary *to me.*

The Uſefulneſs of the Deſign.

It is enough to revive the Curioſity of the preſent Age for the examination of this Attempt, to reflect but upon the peculiar advantages of it, if performed. My Deſign is to give a clear and neceſſary proof, That the Church of Rome *is that Great Enemy of God's Church, which is much the buſineſs of the* Revelations.

And one very great advantage of this would be, That it would cut off many voluminous and intricate Diſputes, which take up ſo much of the choiceſt time of the Beſt Men. If it were once made ſure, That God had here ſo openly expoſed the diſtinguiſhing marks of that Church, almoſt every one of Bellarmin's *Notes of his Church ought, without any diſpute, to be granted him. Nay, If that alone be but yielded, which the Jeſuit* Alcaſar * *affirms to be* neceſſary, *and the contrary of it to be* not at all agreeable to the Enigmatical ſtyle *of the* Revelations; *that is, That the* 1260 *days are to be taken in a* Myſtical, *and not in the* literal *ſenſe; Thoſe Notes would be the ſureſt confirmation, that that Church muſt be the Great* Babylon. *For as the* Myſtical *acceptation of a* Day *in Scripture, is* a Year, *ſo is it impoſſible to apply the Characters anſwering to thoſe Marks in the* Revelations *to any Ruling Power beſides, for the ſpace of* 1260 *together, ſince the writing of the Prophecy.*

* In v. 2. c. 11. *Apocalyps.* Notat. 4. item ante Notation. See Preface to the Judgments of God upon the *R. C.*

Ex. gr. *Where-ever was there an Empire ſince the writing of the Prophecy, but that of the* Roman *Church, that was ſo* Univerſal *for* 1260 *years together, as to have all that dwell upon Earth, Peoples, and Multitudes, and Nations,*

Note 1.

Rev. 13. 8. & c. 17. 15.

Nations, and Tongues, to worſhip it? What Ruling Power, but that, ſo Ancient, *as to have the* Blood of Prophets, and Saints, and of all that were ſlain upon Earth, *of that kind for that ſpace of time, to* be found in it? *What Rule but that, had ever ſo long a* duration *in the World, as to continue ſet upon an Hill, much leſs upon* ſeven Hills, *for ſo great a ſpace of time, or ſo as to anſwer the whole length of the time of the* Saracen, *and* Turkiſh *Empires in the Two firſt Woes? Never had any other Church ſuch an* Amplitude, *or* variety of Believers, *as to have* all Nations drink of the Wine of her Fornication; *or ſo as to have a* blaſphemous power over all Kindreds, and Tongues, and Nations. *None, but that, was ever ſo eminently conſpicuous for ſo long a time for the* Succeſſion of its Biſhops *under one Supreme Patriarch, as to be the* Living Image *of all the Civil Dignities of the Empire, where it was under one* Supreme Church-Head exerciſing all the power *of the Civil Head, or with* Imperium in Imperio. *Nor did ever any Enemy of God's Church act for ſo long a time like the* Red Dragon *in its bloody Laws againſt the Followers of the* Lamb: *And yet ſo far* agree with the Primitive Church in *fundamental* Doctrines, *as to anſwer the Character of a Falſe Prophet with the Horns of the Lamb (Chriſt), but ſpeaking like the Red Dragon to his Followers, as the Church of* Rome *has done. Whereever, but there, has there been ſuch an* union of Head and Members *for that length of time, to apply the* one mind *of the Ten Kings to for their* agreement *together* to give their power, and ſtrength, and their *whole* Kingdoms to the Beaſt? *Never did any, but that Church, appear ſo long together with ſuch a medly of* Sanctity *in ſome* Doctrines, *and outward appearances of a ſtrict* holineſs of life, *joined with other abominable Doctrines, and Practiſes, to qualify it for the Horns of the Lamb, and the Speech of the Dragon for the Idolatrous and cruel Commands of the Image,*

Note 2. Rev. 18. 24.
Note 3.
Rev. 9. 1, 13.
Note 4.
Rev. 18. 3, & c. 13. 7.
Note 5.
Rev. 13. 12, 14, 15.
Note 6.
Rev. 13. 11.
Note 7.
Rev. 17. 13, 17.
Note 8, & 10.
Rev. 13. 12, 15.

2 Tim. 3. 1,7. 1 Tim. 4. 3. Note 9. Rev. 17. 2. 2 Theſſ. 2. 11. Note 11. Rev. 13. 14. Matth. 7. 22. Note 12. Rev. 13. 14. & Mat. 24. 24. Note 13. Rev. 11. 3. Note 14. Rev. 13. 15, 16, 17. Note 15. Rev. 18. 16, 17.

Image; *Or for having the Form of Godlineſs in the latter times, and yet denying the power thereof*; *Or for* forbidding to marry, and commanding to abſtain from Meats, *and yet maintaining* Doctrines of Devils. *What Deceiving Power, but that, did ever ſhew ſo wonderful* an efficacy of its Doctrine, *as to make* the Kings of the Earth, and all Nations, drunk with the Wine of its Fornication? *Or where did God ever ſend ſuch an* efficacious Deluſion, *as to make men ſo* ſtrongly to believe a lye; *things clear contrary to the common Senſe and Reaſon of all Mankind? The* Glory of Miracles *never appeared any where ſo long, to make good the* Falſe Prophet's lying Wonders, and his deceiving all that dwell upon Earth by the means of them; *And never was there, but in the* Roman *Church, ſo long a Reign of thoſe that* propheſied in the name of Chriſt, *with Signs and Wonders, to aſſure the* Gift of Prophecy *to them, and ſo to anſwer the Character of the* Falſe Prophet working Miracles to deceive *the World, and* even, if it were poſſible, the very Elect. *Nor ever had any Power upon Earth ſo numerous* Confeſſions of its Adverſaries *for the application of theſe Notes of his Church in the* Revelations, *to verify the* Teſtimony of the Witneſſes; *no Church or State in the World beſide has made ſuch an* unhappy end *of any thing near ſo many of* its Enemies, *as the* Roman, *to aſſure us, That it can be nowhere but there, that the* Image cauſed all to be killed that would not worſhip it, nor receive its mark, and name; *Nor did* Temporal Felicity *ever attend any other Religion for half the time of the* Roman *Reign to make it poſſible to underſtand the* Riches *and* Glory of *Babylon* to her laſt hour, *of any thing elſe.*

If it ſhould here be ſaid, That theſe 1260 *years are to be verified of ſome Empire yet to come; It muſt however be allowed, That the preſent* Roman *Church is as like that Antichriſtian Empire for all the time that it is to continue,*

and

and that for 1260 *years, as one thing can well be like another.*

This would make one apprehend, That Bellarmin *was perfectly infatuated to make choice of such things for the marks of his Church, as make it the very picture of* Babylon *the Great in the* Revelations; *and shews the* Use, and great moment of the Notes of the Church, as delivered by Cardinal *Bellarmin.*

So also for other Intricate Controversies.

E. G. *If this Application of the* Apocalypse *were once secured, who would much trouble himself to prove the* formal *Idolatry of the Church of* Rome? *when it appears here to be the* Mother of Harlots, *that has made* all Nations drink of the Wine of her Fornication; *Or to defend any Reformed Church from the imputation of* Schism? *when there is such an express Command to the* People of God to come out of her, *any ways,* with, *or* without *the countenance of Authority, that they* be not partakers of her Sins, *and so* receive of her Plagues. *Or to contend much for the* perpetual visibility *of the true People of God? when the Prophecy does so expressly distinguish betwixt them as unknown, and a False, Idolatrous, and Apostate Church, wherein they sojourn, and does set them forth as persons no ways to be known from those, where they are, but by the Seal of God upon them,* Rev. 9. 4. *Or to fence off the Charge of* Novelty? *when* all Nations *are described to worship a False Church for so many Ages together: Or to prove the* Fallibility, *or Actual Errors of the* General Councils *of that Church? when it appears to have forced all the World to* commit Fornication *with it. Or to spend much time against the Pope's* Supremacy? *when the mischief of it is so openly, and so fully here set forth.*

Rev. 18. 3. v. 4. *Ibidem.* Rev. 18. 4. & c. 7. v. 3. Rev. 13. 11, 12.

It is another great Advantage of the proof of this Application, That the Evidence, by which it is to be proved, is such, as the Capacities of all, that are curious, are most

fitted to apprehend, and to be the most delighted with, viz. *the Histories of the Changes of Empires and Kingdoms; Figures that are easie Objects of the Fancies and Imaginations of men, and are diverting Resemblances of real things. So that nothing does seem to be more likely to engage the Attention of all Protestants to the understanding of the difference of their Religion from Popery, than this Method.*

All the Controversial part of the proof against the Romanists, *has little or no critical curiosity in it; little else but what is known by the common usage of words in the Vulgar Tongue. In almost every thing that is material we agree about the Translation, which in many other Controversies makes a great part of the Dispute. There is nothing here of Scholastical intricacy, as most other ways have. The Text, which is the ground of all, is generally agreed upon; The Histories, that the Application refers to, are on both sides granted; many Explications of Figures allowed to be plainly expressed in the Text in general words; And the almost only thing in Controversie, is, What particular Interpretation is the necessary sense of those general words compared with what is clearly known from the Text, and from the frequent use of those words in Prophecies fulfilled, and from unquestionable matter of fact in History. So that a man of the slowest parts, that can but reason warily and attentively about common Affairs, or apprehend the like Reasonings of others, may be able enough with a short Chronology of the Times and Actions that these things refer to, to understand with ease all the proof that is necessary for this matter. The only thing requisite indeed for this, is* a patient Attention, *which the quickest Apprehensions are the least disposed for.*

There is also this further advantage in this way of setling mens minds, viz. *That no Reasonings will be more easily* retained in Memory, *because these are generally about things which are wholly the objects of* Imagination *and*

and Senſe; *nor will any thing more fix and determine the thoughts of men to it, when it is once apprehended to be clear, without any apparent ground of doubt about it. For what can be a nobler, or more pleaſing entertainment of a mans mind, than to find the moſt conſiderable actions of the civilized World for ſo many Ages (and of the greateſt importance for himſelf to be acquainted with) ſo* particularly *foretold, ſo long before, and with ſuch accurate Figures of things exactly agreeable to them?*

One peculiar Advantage *I muſt acknowledg to have received from it my ſelf, which poſſibly may be alſo of uſe to others in the like condition; and that was, The freeing me from all vain deluding hopes of any ſuch Reformation in the Church of* Rome, *as might make way for a general Union of All Chriſtians. For we ſee it impoſſible from this Prophecy, that* Babylon *ſhould ever ſo change it ſelf, before its final deſtruction. I was once very much taken with the mollifying Pleas of* Grotius, *and others of the Reconciling way; and apprehended it poſſible for the chief Heads of the* Roman *Communion to condeſcend to an expedient for a general Reconciliation. But when I came to be acquainted with Mr.* Mede's *Demonſtrations, and had compared them with the monſtrous evaſions, and abſurd ſtrains of wit, that* Grotius *and others were fain to flye to, to turn off the force of them, I gave over all thoughts of the comprehending way, and made it my buſineſs to examine the ſtrength of his Foundation with all the critical caution that I could bring to it. Nothing did more confirm me in my hopes to meet with a perfect ſatisfaction in this way, than the great opinion I had of the abilities of the eminent* Grotius, *and the unnatural Artifices and Evaſions that I ſaw him forced to, in contradiction to the known uſe of words, and ſometimes to his own acceptation of them; one egregious inſtance of which, is that againſt the uſe of a day for a year, in the Prophecy of the* 70 *weeks;*

70 *weeks*; *where he affirms that the original word for the* Weeks, *does always signifie a week of Years, and not of days; whereas it is plain to the contrary, that in all the places of Scripture where it is used, it signifies literally only a week of days, as the Learned* Dr. More *has very expresly proved.* Mystery of Godliness, lib. 5. chap. 15. Sect. 2.

Another great advantage of this Interpretation, consequent upon the former, and more immediately influencing the present state of Affairs, is, The great efficacy of it, for the uniting of all sober Protestants together, for their common Interest: For here may they the most livelily perceive themselves to be all Brethren, *and* the People of God, *supposed to be in one Common League together against that formidable* Dragon, *that stands always ready either to deceive and inchant them, or to destroy them. This shews them not only the great folly, but also the ungodliness of Schisms and Divisions upon unnecessary grounds, and of their lukewarm unconcern for the means of uniting themselves together in one body.*

I will not mention other advantages in common to all the Prophetical parts of the N. T. These are enough to incline the Reader to make a tryal of what is here offered; especially when it is withal considered, that my aim is still further to improve the strongest and cleerest method of reasoning about these things.

I am not insensible, That the ground of many mens prejudices against this study, is, That the Interpreters are so fanciful, as to apply the Prophecy to Times and Places near our selves But the only fault in this, is the Application of things to particular places and times, without any clear express determination to them in the Prophecy. It is manifest, That if the Church of Rome *be the main concern of this Prophecy, then both the times, and that quarter of the world wherein we live, must be the subject matter of some of the Predictions in it: For they reach to the last*

end

end of Babylon, *and therefore must comprehend in them both the present Fortunes and Dominions of that Church, which are now no where to any purpose, but in these* Western *Parts of* Europe. *And since I have my self appeared in this way, I am thereby obliged to remove all grounds of Prejudice, upon the account of any thing that I may seem to have been too venturous in.*

I have accounted it the truest Rule for the Application of Prophecy, that concerns the whole Christian Church, ever since the writing of it, to chuse out only the most eminent Events, and such as were of the largest Extent over Christendom, *both for Time and Place, and that do withal the best answer the Characters of the Text. And this Rule I make account, I have been so careful to observe, that I question not, but that the Events which I have pitched upon, will by all impartial Judges be allowed to have had a fair and strong Temptation to them from the Prophecy it self.*

This may appear first from my Explication of the Vials. I thought my self forced by the close and immediate Consequences in the 14*th Chapter of my former Treatise, to fix the first date of the Vials, to the Time soon after the Reformation, That being the first Victory over the Beast, after which the Plauges that were to humble the* Roman *Church, in order to its last ruin, did begin. And the Vials being agreed, not to end before the Ruin of* Babylon, *they must therefore measure out the chief Mortifications of the* Roman *Church from the Reformation till that time; and I cannot but be confident, That I have pitched upon the most eminent Mortifications, and those withal, that do the most justly answer the Characters of their respective Vial in the Text.*

The Judgments of God upon the *Roman* Church *pag.* 219.

Rev. 15. 2.

Indeed, from the Consideration of those great Humiliations of the Roman *Interest since the Reformation, which seem to be equal to the Plagues of the first Trumpets; and*

were

were at the same time with the Plague of the sixth Trumpet, and yet uncapable of being signified by it; I cannot think it possible for them not to be signified by the Vials; since otherwise, those eminent Plagues upon that Church, since the Reformation will have nothing in the Prophecy that represents them; which yet were at least as great Plagues to the Romanists, *as the three first Trumpets.*

Rev. 11. 7, 11. See the Judgments of God upon the *Roman* Church, *pag.* 100.

The Death, and the Resurrection of the Witnesses in Sackcloth, *is the chief of my Applications to present times. And I have taken such care in this, that I think I have proved it impossible to have happened before our times; and by its nearness in the Prophecy to the end of the second Woe, which all considerable Protestants agree to be the* Turkish *Hostilities; and by the time assigned to the continuance of that woe, I have not without sufficient warrant for it, confined it to this present time.*

Ibid. chap. 8, & 9.

I see nothing yet, but what does very surprisingly confirm that Application. And it will not be improper, nor unpleasant upon this occasion, to reflect upon the Confirmation that has been given of them by the Event, contrary to what in all humane appearance might have been expected.

Chap. 7. *p.* 107. *The Resurrection of the Witnesses is there determined to three years and an half, after the general Apostacy of the* French *Church. For the Death of the Witnesses is proved to be the perfect Suppression of the Profession of Protestantism; and that is not, till the Professors of it that remain behind,* renounce *that Profession. And as the Character of their being in Sackcloth, does confine the place of this to a* Roman *State; So also has this been most unexpectedly fulfilled by the return of the Protestants of* Savoy, *through the midst of their Enemies, contrary to all humane appearance. They resetled their publick Worship there, just about that distance of time from the*

Chap. 6. p 91.

the laſt conſiderable Abjurations *of the new Converts, which was the moſt proper Death of their witneſſing Profeſſion.*

I have indeed declared, That I thought it much more likely from the outward appearances of things, that this Revolution ſhould begin firſt in the proper Kingdom of France. *But I took care at the ſame time, to ſhew that there was nothing clear in the Prophecy that did fix it there. And Providence has accordingly thought fit to make choice of a more unthought-of manner of bringing this to paſs; And yet the* Savoy-perſecution *being carried on by the* French *Troops, and Counſels, I did then ſignify, that it was to be accounted but the ſame place of the death of the Witneſſes.* P. 107, 139, 140. P. 140.

I have in ſome places mentioned the Revocation of the Edict of Nants, *as the date of the death of the Witneſſes, that being the great publick Act that made them ſpeechleſs. But then I have more particularly explained my meaning about it,* pag. 107. viz. *That their laſt expiring is not to be accounted but from the laſt end of the Work of the Dragoons for the general Apoſtacy of that Church; For the Edict it ſelf had an offer of Toleration in private to thoſe who were willing to ſtay in the Kingdom. If ſome ſhould think it fitter to date this time from the end of the* Savoy-perſecution, *then the three years and a half would end at the quiet eſtabliſhment of the* Vaudois *in their Profeſſion ſome while after their return. And let none think the ſmallneſs of the appearance of the* Vaudois *to be too inconſiderable to be thought of by the Prophecy. For beſides that the* Reſurrection *of the Witneſſes is to be but in one place at the firſt, the* Vaudois *were for many Ages the only conſiderable Party of the Witneſſes. They may therefore be very well accounted the firſt comfortable* Earneſt *of a more* Univerſal *Revival of the Silenced Churches in other places.* Chap. 7. Theor. 32.

2. *From the Order in the Text I have alſo formerly determined, That the end of the preſent* Turkiſh *War (as the laſt part of the Second Woe) could not be till ſome time* Letter to H. P. E. at the end of the Treatiſe.

after the first Revival of suppressed Protestantism. This we now see fulfilled; And yet how contrary was this to all the outward posture of Affairs, almost ever since it was conjectured, which was in the Year 87? The Turk *seemed before to have been brought to the greatest necessity of making a Peace. But from that time almost ever since, they have had such strange Disorders, and New Changes in their Government, which tended all to the impoverishing and dividing of their State; that it was by all the best Judges of Publick Affairs concluded, That it was impossible for them to subsist any longer without it. And on the other side, there has been such loud Alarms of a more formidable Enemy on this side of the Empire, and such continual Importunities from the Allies in the* French *War, and from the Obligations of the League of* Ausbourg, *to put an end to the* Turkish *War, and so small a diversion from the Confederates in it to uphold it, that all have thought that the General Peace on that side must have been precipitated. And yet we have seen it deferred to this time; And the Order of the Prophecy for the end of the Second Woe after the* Resurrection *of the Witnesses, thereby observed, and fulfilled against all human appearance.*

Rev. 11. 14.

3. *From my proof of the time of the* full death of the Witnesses, *I did determine, That there would be no suppression of the Protestant Profession, either in* England, *or in the* Palatinate; *which how miraculously it has been verified amongst us, we are all the joyful Witnesses of. Nor does it appear, That the* French *in all their Devastations of the* Palatinate, *ever carried on the Dragoon work of Abjuration amongst them. And yet how contrary to all outward appearance of things here, was this Conjecture when it was declared, and some-while after it? The Project of getting a Complying Parliament to put the strength of the Nation into Popish Hands, by nulling the Laws against it, was then in a fair likelihood of taking; But upon the continual*

P. 92, 106. Letter to H. P.

tinual change of Corporations ſoon after, it ſeemed to be out of all queſtion: And the fury with which the Biſhops Conſtancy was entertained, and the Severities of the Eccleſiaſtical Commiſſion, were ſufficient Teſtimonies of the Reſolution that was then taken to bring the Ruling Religion to that ſtate of Toleration, which might qualify them to be the Witneſſes in Sackcloth. *And who could ever have thought, that the moſt Refined Politicians in the Church of* Rome *ſhould have been ſo unaccountably infatuated, as to chuſe ſuch Methods, as tended the moſt apparently to the ruine of all the fair hopes that their Cauſe was then in? Or that the* French *would be ſo unready to oppoſe His Preſent Majeſty's Expedition here, when they foreſaw it; and long before had publickly threatned by their Ambaſſador, to revenge all Attempts of that nature? And then for the* Palatinate, *There was no reaſon to imagine that the* French *Zeal for their new way of Converſions ſhould not have been as hot, as the Flames that they put the whole Country into.*

4. *It was neceſſary for me in my way of applying the Vials, to make the mortifications of the Imperial, and truly Papal Party by the Reign of the preſent* French *King, to be the Plague of the Fourth Vial upon the Beaſt; and the time of every Vial being found by thoſe that are paſt, to be about the ſpace of Forty years, I have judged from thence, that the preſent King there would not be longer a Plague of any moment to that Party, His Reign having continued for more than Forty years ſince the end of the* Sueditſh-*War; And what conſiderable Plague has he been of late, but to the* Proteſtant Palatinate? *And he has already begun to be a ſpectator only of the Imperial and Papal Triumphs over him: And yet how contrary to all appearance of things was it, That the* French *King ſhould not think of taking his advantage ſooner againſt the* Spaniſh, Imperial, *and* Papal *Dominions? OR, That he ſhould be willing to ſtand at gaze only for a whole Campagne, while his new Conqueſts were forced from him?* P. 207. 241. P. 244.

5. *I have only this further to add, That it is a most surprizing instance of Divine Providence, to crowd so many strange and unusual Revolutions together, into one point of the time of a Prophecy of near* 2000 *years concern, and to fulfil the Predictions of them by such new and unexpected means. By the number of years assigned to the continuance of the* second Woe, *And by the* Three days and an half of the death of the Witnesses, *and by the time of the beginning of the* fifth Vial, *Here are all these great Changes confined to the compass of less than Ten years,* viz. *The perfect silencing of all the Reformed Churches in All Popish Territories; The Revival of them; The Advancement of one of them into a Popish Throne; The Revolt of the whole Kingdom there from the* Roman Church; *The last end of all* Turkish *Wars; The General Mortification of the* Roman *Interest in all its own Territories. And these we have seen begun to be accomplished by as strange means, such as the forcing a whole Nation to that, which they really account Idolatry, by unheard of Artifices; The Change of the Supream Power of a Kingdom, the greatest Confederacy of Protestant and Popish Princes, that was ever known; The Pope's Excommunications of the fiercest Zealot of his Church, that ever appeared; The breaking of an handful of Men through the opposition of a prepared and powerful Enemy; The sudden Conquest of several Eastern Countries, and a new Revolution in their Government.*

Judgments of God, chap. 8, 9.
Rev. 11. 9.
Ibid. p. 253, 260.

This wonderful Accomplishment of Predictions that were particularly foretold, and confined to so short a time after, and that also contrary to the appearing disposition of affairs, may be a very reasonable presumption for the truth of the Principles upon which they rely. But I have every where taken care upon the mention of these things, to forewarn all, That whatever becomes of these conjectures, yet it will not affect the proof that I here offer for the Principles of the Protestant Applications. For loose things may be built

N. B.

upon

upon a very ſtrong foundation. But I hope theſe will be found not to have been raſhly applied; And then they will be a confirmation of the Demonſtration, à priori, here attempted, As Effects are uſually inſtanced in, to demonſtrate the true Cauſes.

Indeed the chief end of publiſhing the other part firſt, was to engage the curioſity of the World to enquire after this, which was always the chief aim of my Studies about this Subject. For as I was extreamly ſurprized, and pleaſed with Mr. Mede's Method in the Demonſtrative way; ſo could I not think his proceſs altogether cloſe enough for it, as it has before been obſerved by others. And tho the Learned Dr. More has very ſufficiently ſhown, that notwithſtanding the ſtrongeſt of the Objections againſt them, they may nevertheleſs be moſt of them true; yet I do not ſee that he has proved ſome of them, upon which the main ſtreſs of the whole Application does lye, to be neceſſary to be ſo, which is the whole deſign of the Synchroniſm. e. g. The Synchroniſms ſuppoſe for their foundation, that the Beaſt in the 13th Chap. and that in the Eleventh, are the ſame particular ſtate of the Seven Headed Beaſt, which yet Grotius ſuppoſes to be quite different things, and by that undermines the force of the Demonſtration. Dr. More endeavours to ſtrengthen it, by finding a likeneſs betwixt the Beaſts, in one Character of each; which is far from a Cogent neceſſity.

Dr. More himſelf allows not the proof of the Synchroniſm betwixt the Beaſt, and the Two Witneſſes in the Eleventh Chapter, from the end of the Kingdom of the Beaſt, and of the Sackcloth Prophecy of the Witneſſes, at the paſſing away of the Sixth Trumpet; nor does it ſeem to be more neceſſary, that the Forty Two Months of the time of the Beaſt, ſhould end before the Laſt Ruine of his Kingdom, or when it comes only to be broken; which yet is the whole ſtrength of what he adds to defend it.

The

The Third Synchroniſm betwixt ~~Babylon~~ the Beaſt, ch. 17. *and the Healed Beaſt in the* 13*th Chap. ſuppoſes the Beaſt to be the ſame* particular *time and ſtate of* Roman *Power, without any proof; and yet* Grotius *and others ſuppoſe them* quite different. *Dr.* More *endeavours to ſhow them to be* neceſſarily *the ſame, by Eighteen Congruities of Characters, which (tho I think I am ſure, that many of them are not true, yet) are indeed ſufficient to make any Man ſtrongly perſuaded of the perfect identity of the Two Beaſts; But they have nothing in them, that does* neceſſarily *determine them to the ſame particular ſtate, and time of* Roman *Reign. And yet the whole ſtrength of the* Demonſtrative *proof of the Synchroniſms depends upon the* neceſſity *of theſe Suppoſitions.*

The Fourth Synchroniſm is the total contemporation of the 144000 *with the Beaſt, upon the account of their ſtate of mutual oppoſition from the firſt time of the* Marked *followers of the Beaſt: But the utmoſt that this can prove, is, That they were Contemporaries from that time, where they are mentioned together; For the Party of the Beaſt were* marked, *to be diſtinguiſhed from the* ſealed *Company: But the* 144000 *were* ſealed, *only to eſcape the Judgments of the Trumpets, which are no-where proved* neceſſary, *nor to begin before the time of the Beaſt. And Dr.* More *does add nothing to ſhew it* neceſſary; *and yet the chief proof of the Connexion of the firſt part of the Viſions with the latter, does depend upon this in the firſt* Synchroniſm *of the ſecond Part.*

I cannot but further add, That Mr. Mede's *and Dr.* More's *Applications of the* ſeventh *and* eighth King, *does ſeem to render the* Synchroniſms *altogether ineffectual for convincing a* Papiſt. *For after they had made the* eſſential difference *betwixt the ſix firſt Heads or Kings, to be nothing but a different Title of the Civil Sovereign Power of* Rome, *they make the ſeventh King to be nothing but a*

See Judgments of God, p. 4.

change

change of the Religion of the ſixth King, retaining ſtill the ſame Title of the Sovereign Power, *which was his eſſential* difference *from that before him. This ſeems to be contrary to ſix Examples in the ſame Figure, and to almoſt ſix times as many in the Prophecy of* Daniel. *A* Papiſt *would therefore hold them to their true Notion of the ſixth Head, and then pretend, That the Imperial Title does continue ſtill as the ſixth Head, and that the* Synchroniſms *cannot therefore take place, till that be changed.*

All this I mention, only to ſhew, That there is ſtill wanting a clearer Evidence, to make good that excellent Deſign, towards which Mr. Mede *did give the firſt great ſtrokes, and for which he is to be acknowledged to have been the firſt clear Light that God gave the World for the illuſtration of theſe dark Myſteries, which now appear to be the worthieſt Entertainment of the beſt and the moſt judicious Underſtandings. This I have endeavoured to perfect: But I muſt ſtill acknowledge, That tho I think my ſelf ſure enough of the ſtrength of my Method for it, yet I do not pretend to that which is* ſtrictly *called* Demonſtration; *It is enough for me, if I can proceed but upon ſuch clear grounds, and go on in ſo cloſe a coherence from them, as to force the aſſent of all wary and impartial Examiners of it, with as little doubt concerning it, tho not with ſo* Abſolute *a Certainty of it, as Mathematical Evidence uſes to do.*

I dare however be confident, for the encouragement of the Reader, That if he has found any ſatisfaction in the grounds of any Proteſtant Interpretations, that others affirm themſelves to be Abundantly and Mathematically certain of, *he will find them here much more cautiouſly and ſtrongly ſecured; and that the Elegant Syſtemes which have of late much ſurprized the generality of thoſe that look into theſe things, have but a very blind and uncertain Foundation, without ſuch a proof of the firſt Principles of them as is here attempted.*

Monſieur *Jurieu.* Eclairciſſemens où Syſteme Nouveau.

I think

I think I may alſo ſafely venture to aſſure the Friends of the Grotian *way, That the leaſt degreee of impartiality in them will make them ſee it here ſhewn to be* MUCH MORE CERTAIN, [a] *That the chief Foundations of that Interpretation are contrary to the clear and obvious ſenſe of the Prophetical Terms, as well as to the general Judgment of Interpreters of all Parties in all Ages, according to the Cenſure of the moſt Judicious of the* Romaniſts; than it is, [b] *That* Grotius *was* Divinely Inſpired,[c] *and that Mr.* Baxter *is the Greateſt Man in* England *among the* Proteſtants *for ſeconding him* [d]; *Or, That they have made Mr.* Mede's *Syſteme appear ſo* abſurd, *that it is to be* abhorred, *according to the extravagant and hypocritical expreſſions of a late Incendiary of that Church, to inflame Proteſtants againſt one another.*

[a] Preface to the Judgments of God upon the *Roman* Church.

[b] La veritable clef de l' *Apocalypſe*, p. 115.
[c] *Ibid.* Preface.
[d] *Ibid. p.* 115.

A TABLE.

A

TABLE

OF

PROPOSITIONS

To be Inſpected, when any Propoſition or Corollary, or Rule is quoted, to avoid the trouble of turning to it in the body of the Book.

BOOK

BOOK I.

Propositions, Rules and Corollaries.

Propos. 1. BAbylon, *Revelat.* 17. *is the City of* Rome *in an Antichristian and Idolatrous Domination.*

From hence are drawn these Rules of Interpretation.

Rule 1. *Words of a plain signification are to be taken in the* 17*th Chapter of the* Revelations, *in that sense, in which they are generally taken in the World, unless it be inconsistent with something more clearly known.*

Rule 2. *Words of a mystical signification must follow the use of them amongst the Prophets, if not inconsistent with something more clearly known.*

Rule 3. *The same Words do signify the same things all over the Prophecy, unless there be clear grounds against it.*

Rule 4. *The different Judgments of Learned Men ought not to weaken our Assent to what appears sufficiently clear after an impartial Examination, especially if it be commonly acknowledged.*

Propos. 2. Babylon *signifies the same thing immediately before, in, and after the* 17*th Chapter.*

Corollary. Babylon *is the same thing in the* 14*th Chapter, as it is in the rest.*

Propos. 3. *The Judgment of* Babylon *in all Chapters, is the desolation of* Rome *by Fire in the time of its Idolatrous Antichristian Domination.*

Corollary. Babylon *cannot be* Rome-Pagan.

Propos. 4. *Every one of the Eight Kings,* Revelat. 17. *reckoned up in order,* v. 10, 11. *is one of those called the Seven Kings in General,* v. 10.

Corollary. *The Eighth King is one of the Seven Kings, who had been in Rule before, and was returned into Power again.*

Propos. 5. *Every one of the Eight Kings,* Rev. 17. 10, 11. *is represented by one of the Seven Heads of the Beast.*

Coroll. 1. *The Eighth King is one of the seven Heads that had ruled before, and was revived again.*

Coroll. 2. *The Eighth King, called the Beast* (v. 11.) *is the Beast with that Head only, which is last in Rule.*

Propos. 6. *The Beast all over the* 17*th Chapter, is the Beast in the time of its last Ruling Head.*

Coroll. 1. *The Beast in the* 17*th Chapter, continues no longer than his last Ruling Head. Against* Grotius's *Notion of the Beast after all his Heads.*

Propoſitions, Rules and Corollaries.

Coroll. 2: *The Ten Horns belong to the Beaſt no longer, than the time of his Laſt Head. Againſt the ſame.*

Propoſit. 7. *The Beaſt all over the 17th Chapter of the* Revelations, *is a particular Sovereign of* Rome *in the time of its Idolatrous Rule.*

Propoſit. 8. *The Term of The Beaſt all over the 13th Chapter, does ſignify the Firſt Beaſt, ſhown* v. 1.

Corollar. 1. *By the Image, Mark, Name, and number of the Name of the Beaſt,* chap. 13. *is to be underſtood the Image, &c. of the Firſt Beaſt.*

Corollar. 2. *By the Beaſt with the Falſe Prophet, and with the Image, Mark, &c. in all the other Chapters of the* Revelations, *is to be underſtood the Firſt Beaſt, with all the ſame Attendants in Chap.* 13.

Propoſit. 9. *The Beaſt in the 13th Chapter, is a particular ſtate of the Beaſt under one of its either Ruling Heads, or Horns, for all the time of the continuance of the Head, or Horn.*

Corollar. 1. *The Falſe Prophet, or Second Beaſt, Image, Mark, Name, &c. do in all the mentions of them in the 13th Chapter, belong to that particular ſtate of the Beaſt under either of one of its Heads, or Horns.*

Corollar. 2. *The Beaſt with the Falſe Prophet, Image, Mark, &c. in all other Chapters, ſignifies the ſame particular ſtate of the Beaſt, that it is ſignified to be in the 13th Chapter, with the like Adjuncts.*

Propoſit. 10. *The Seven Heads, and the Ten Horns in the 13th and 17th Chapters, are the ſame things.*

Corollar. 1. *The Beaſts in the 13th and 17th Chapters, are one and the ſame particular Beaſt in every ſucceſſive ſtate of the ſame Heads, or Horns.*

Corollar. 2. *The Beaſt in the 13th Chapter, is the ſame particular ſtate of the Beaſt with that in the 17th Chapter, for the whole time of its continuance.*

Corollar. 3. *The wounded, and healed Head of the Beaſt, Chap.* 13. *is the ſame Laſt Ruling Head of the Beaſt with that in the 17th Chapter.*

Propoſit. 11. *The Judgment of the Dead,* Rev. 11. 18. *is the General Judgment at Chriſt's Second Coming.*

Corollary. *The Reign of Chriſt over the Kingdoms of the World,* Rev. 11. 15. *is Chriſt's Second Coming in glory.*

Propoſit. 12. *The Beaſt that killed the Witneſſes,* Rev. 11. 7. *is the ſame particular time of* Roman *Rule with the Beaſt in the other Chapters.*

Corollar. 1. *The Beaſt in the* Revelations *is to continue till ſome Univerſal Reign of Chriſt over the Kingdoms of this World.*

Corollar. 2. *The Beaſt, and the Two Witneſſes, Chap.* 11. *are Contemporaries for the whole time of the continuance of them both.*

BOOK II.

PROPOSITIONS.

Prop. 13. THE *Kingdom of the Son of Man*, Daniel 7. 13, 14. *is some Kingdom of Christ Jesus.*

Prop. 14. *The Kingdom of the Son of Man*, Dan. 7. *is the Second Coming of Christ in glory.*

Corollary. *The Kingdom of the Son of Man is Christ's Second Coming to Judgment.*

Prop. 15. *The Fourth Kingdom in the 7th Chapter of* Daniel, *is the same thing with the Beast in the* Revelations.

Coroll. 1. *The Last Ruling Head of the Beast in the* Revelations, *is the same thing with the Little Horn of the Fourth Beast*, Dan. 7.

Coroll. 2. *The Beast in the* Revelations *signifies the same particular time of Reign with the Fourth Beast in the time of the Little Horn*, Dan. 7.

Coroll. 3. *The time of the Beast in the* Revelations *did not begin till after the division of the* Roman *Empire into Ten Kingdoms.*

Coroll. 4. *The time of the Beast in the* Revelations *is not yet past.*

Prop. 16. *All over the Prophecy of* Daniel, *By a Beast, as the common Subject of*

Part. 1. *its Heads, and Horns, is meant a Ruling Nation, or People;*

Part. 2. *By the Heads, and Horns of that Beast, the several kinds of Supream Government in that Nation:*

Part. 3. *And if they be said to come after one another, they denote so many Successive Governments in the same place.*

Part. 4. *But if they are described as ruling all at the same time, then they signify so many divided Sovereignties in that one Ruling People, or Nation;*

Part. 5. *And in both the kinds of them, each particular Head, or Horn, does signify the whole time of all the several single Governours, that reign either in the same form of Government, when they signify successive Forms of Government, or in the same particular division, when they signify divided Kingdoms.*

Observ. 1. *Every whole Figure signifying Dominion, does all over* Daniel *signify a Ruling People, or Nation.*

Observ. 2. *The parts of whole Figures, signifying Dominion, do all over* Daniel *follow the Rule of the Heads and Horns of the Beast.*

PROPOSITIONS.

Obſerv. 3. *An Head, and an Horn, are indifferently uſed to ſignify the ſame Ruling Power of a Nation.*

Obſerv. 4. *The diſtinguiſhing Character of a new Succeſſion of an Head, or Horn, or of a new Succeſſion of a different Government in the ſame place, is a new name of the Sovereign Power publickly eſtabliſhed.*

Obſerv. 5. *All parts of Figures ſignifying Dominion, do all over* Daniel *denote the whole ſucceſſive Line of all the ſingle Perſons, that reign either in the ſame form of Government, or in the ſame part of a divided Nation, or People.*

BOOK

BOOK III.

PROPOSITIONS.

Prop. 17. THE *Beaſt in the* Revelations, *when taken for the common Subject of its Heads, or Horns, does ſignify the Rule of the* Romans *in general; The Seven Heads of it, the Succeſſive Changes of the Government of that Nation; The Ten Horns, the diviſion of that Empire into ſo many ſeveral Sovereignties.*

Prop. 18. *The Three laſt Kings of the Eight,* Rev. 17. 10, 11. *are three Changes of* Roman *Government coming after one another in an immediate order.*

Prop. 19. *The Sixth King,* Revelat. 17. 10. *was the Imperial Government of* Rome *in the time of St.* John.

Prop. 20. *The Beaſt was that Supream Government of* Rome *which came next but one after the Imperial Government in St.* John's *time.*

Prop. 21. *An Head of the Beaſt is that ſetled Sovereign Power of the* Romans, *whoſe Authority is owned for Supream by the City of* Rome.

Coroll. 1. *Every Head of the Beaſt is at an end, when the City of* Rome *does own another ſetled Power for Supream in the room of it.*

Coroll. 2. *The Sixth Head was at an end, when the City of* Rome *owned another ſetled Authority in the room of the Imperial Government, that had continued from the time of St.* John.

Prop. 22. *At the ruine of the* Weſtern *Empire by the* Heruli, *and* Gothiſh *Kings of* Italy, *the Sixth Head was at the lateſt at an end.*

Prop. 23. *The Beaſt called the Eighth King,* Rev. 17. 11. *is a Sovereign Power of* Rome, *that is owned there for Supream at this preſent.*

Corollar. 1. *The 42 Months of the Beaſt,* Rev. 13. 5. *are at leaſt* 1260 Chaldaick *Years.*

Corollar. 2. *The* 1260 *days of the Two Witneſſes,* Revel. 11. 3. *are the ſame concurrent time with the 42 Months of the Beaſt.*

Corollar. 3. *The Two Witneſſes in Sackcloth,* Revel. 11. 3. *do repreſent the whole True Church of Chriſt during all the time of the Reign of the Beaſt.*

Prop. 24. *The Second Beaſt,* Revel. 13. 11. *is a Church-head owned for Supream over all the* Roman *Juriſdiction, and diſtinct from the Firſt Beaſt.*

The

PROPOSITIONS.

Prop. 25. *The Beast in the* Revelations *is a Secular Sovereign Power of the* Romans *confederated with an Ecclesiastical* Roman *Head in an Antichristian Idolatrous League, and distinct from him.*

Coroll. 1. *The Second Beast,* Revel. 13. 11. *is a Succession of Ecclesiastical Persons, having Supream Power in Ecclesiastical Affairs.*

Coroll. 2. *The Beast, and the False Prophet, are those Two Secular and Ecclesiastical Governours, which are at this present time acknowledged Supream by the City of* Rome, *and distinct from one another.*

Coroll. 3. *The Present Imperial, and Papal Power of the* Romans, *are the Beast, and the False Prophet.*

Concerning the First Appearance of the Beast.

Query 1. *Whether, at the time of* Justinian's *Conquest of the* Italian Goths, *there had not been at least two such Changes of the Secular Government of* Rome *since the time of St.* John, *as might be called two different Heads of the Beast?*

Query 2. *Whether the First Rise of the Beast was not upon the Conquest of the* Goths *by* Justinian?

THE SEVERAL OPINIONS CONCERNING THE BEAST IN THE APOCALYPSE.

IT is generally agreed by all the conſiderable Interpreters of all Churches in this preſent Age, That *Babylon* and *The Beaſt*, in the Viſions of the *Apocalypſe*, do ſignify ſome Idolatrous State of *Roman* Reign. For they all agree, that by *Babylon*, muſt be meant ſome Domination of *Rome*.

But there are three main Differences amongſt them in reſpect of the Age to which they fix their Interpretations. *Some* do apply theſe Viſions to the Affairs of *Rome-Heathen*, and ſo maintain, that the time of the concern of theſe Viſions is already paſt. *Others* apply them to the times of Antichriſt, near the *end of the World*, who contend, that the matter of them is not yet begun to be fulfilled. And *others* again, Interpret them of the *preſent times in which we live, and of many Ages paſt*, ſince the time of *Rome-Heathen*. There

are ſome other Opinions, that are a mixture of theſe; but theſe are the only conſiderable Differences of the Interpreters of our preſent Age.

1. Thoſe that lay this Scene in *Rome-Heathen*, they make The Beaſt conſidered as the common Subject of his Heads and Horns, to be the *Roman Empire*, or *Nation*. And when that Term is uſed only for *Him*, who is called the *Eighth King*, it is then the *Roman* Nation under that particular King, or He himſelf Ruling the *Romans*. The *Seven Heads*, are Seven Perſecutions of *Roman* Emperors, either of ſo many *ſingle* Emperors, or of ſo many *kinds* of perſecuting Emperors.

Of this Opinion are the lateſt of the *Roman* Interpreters, and *Grotius*, and Dr. *Hammond*, *&c.*

2. Thoſe that defer the Application of theſe things to ſome State of *Rome*, *near the end of the World*, are more uncertain. They will have many of the things that are ſaid of *Babylon* alone by it ſelf, to belong to *Rome-Heathen*; but far the greateſt part of the Account of it, and all that concerns the Hiſtory of the Beaſt, they determine to the time of the appearance of Antichriſt, three years and an half before the end of the World, according to the litteral Acceptation of that ſpace of time, mentioned five ſeveral times within the compaſs of three Chapters. Therefore are they forced to make the *Beaſt* ſignify, *The World of wicked Men in general*, when taken for the *common* Subject of its Heads and Horns: But the *particular* State of it, when uſed to ſignify the *Eighth King* only, they determine to be either ſome *Roman* Antichriſt, or (which is much the ſame) the Devil in Antichriſt in the time of the Reign of Antichriſt, as the 7th King in the *Roman* Territories. The *Seven Heads*, they would have to be *Seven Ages*

of

of the World, with the ſeveral Tyrants againſt the Church of God in each of them; the Sixth of which was that Age in which St. *John* lived, becauſe it is ſaid, *Five are paſt*, *One is*, which appears to be the ground of all this Opinion, that they may make the Sixth Head continue from St. *John*'s time, to the time of Antichriſt, near the end of the World, whom they make to be the Seventh.

Of this Opinion, are almoſt all the *Roman* Interpreters, and ground themſelves for it upon the general Opinion of the *Fathers*, concerning the three years and an half of the Reign of Antichriſt, near the end of the World. And *Alcaſar* ſays of them, that they think it *ſo certain*, that there is no doubt to be made of it. *Diſput. in Argument. totius, cap.* 13. *Apocal.*

But *Alcaſar* himſelf is of another mind, and after twenty years Labour in this Study, ſays, 'That it is 'plain from the Characters of the Beaſt in the *Reve-* 'lations, and from its Alluſion to the Ten horned Beaſt 'in *Daniel*, That this whole Beaſt is nothing but 'the *Roman* Empire. *Diſputat. in Argument. cap.* 13. '*Apocal.*—— And that to fly to the Kingdom of the 'whole World for the Beaſt, and to make the Seven 'Heads to be Seven Ages in it, is ſo forced, and wreſted 'an Interpretation, that any one may obſerve it. *Di-* '*ſput.* 1ª. *in cap.* 17. *Apoc.*—— And that *Ribera*'s Opinion does offer a fair occaſion to the Hereticks to calumniate the *Roman* Church, as being at laſt to be an Apoſtate from the Faith.

On the other ſide, *Cornelius à Lapide* does thus cenſure the firſt opinion, that interprets all of *Rome* Heathen, and which therefore is forced to interpret the firſt part of the Viſions of the ruin of the *Jewiſh Commonwealth*, or Synagogue, as *Salmeron* and *Alcaſar* in par-

ticular, ſo alſo *Grotius*, and Dr. *Hammond*. He ſays of this opinion, *in Prolegomen. in Apocal.* That it is 1. an 'Innovation. 2. Myſtical, not Hiſtorical. 3. Of a Prophecy, 'it makes the Apocalypſe an Hiſtory; for the *Jewiſh* 'ſtate was down before the writing theſe things. 4. Be-'cauſe it was againſt the agreeing-ſenſe of the Fathers.

He ſays further *in the ſame place*, 'That tho it was 'not flattery, yet it was only a Love to, and Reverence 'for the Apoſtolick See, and a zeal for the honour of it, 'that put *Alcaſar* upon this opinion, as he himſelf does 'ingenuouſly confeſs.

But *Ribera* ſays poſitively, That he is blind that does not ſee, that the judging the Dead (v. 18. cap. 11. Apoc. which *Grotius*, and thoſe of *Alcaſar*'s way, interpret of the time of *Rome-Heathen*) cannot be fulfilled before the time of the laſt Judgment, *Comment. in cap.* 10. *Apocal. Numer.* 20.

The Cenſures of both the Two former Opinions, by the moſt eminent of the *Romiſh* Interpreters, may very reaſonably plead an excuſe for a Third advanced in their ſtead by the Proteſtants; and that is this,

That the Beaſt in general, is the *Roman Empire*; but when taken for the *Eighth King*, is *The Preſent Ruling Power of the* Roman *Church*: That the *Seven Heads* of the Beaſt, are Seven ſucceſſive Changes of *Roman* Government: That the *Sixth* of them, ſaid to be in being at the time of the Viſion, is the Imperial Go-
Rev. 17. 10. vernment: The change of that into another form, the *Seventh King*: And the next to that, The Antichriſti-an Soveraignty of the *Roman* Church, is the *Eighth*,
v. 11. *which is of the Seven*: And therefore the Three Years and an half, ſo often mentioned by Months and Days, muſt be ſo many Prophetical Years, as there are days in that Period, according to the Examples that there are

are in Scripture, to take a *Day* for a *Year*, in a Prophetical Senſe.

For this they ſeem to have all the Premiſes, which are the main foundation of their Concluſion, from the opinions of the *Roman* Interpreters themſelves. The General Notion of the Beaſt, for the *Roman* Empire, they have from *Alcaſar*, *Bellarmine*, &c. to whom agree *Grotius*, and Dr. *Hammond*.

As alſo their acceptation of the Seven Heads for *Roman* Governours, from the ſame; Their making the Seven Heads to be ſo many ſucceſſive Lines of *Roman* Sovereigns, each of which contains under it a long Succeſſion of ſingle perſons of the ſame ſort, is according to *Alcaſar*'s Notion of the Heads: And *Ribera*, tho he makes them not *Roman* Heads, yet contends much for their being Seven general ſorts of Sovereign Power, each of which contains under it a ſucceſſion of many ſingle Rulers of that kind, according to all the known Examples of *Daniel*, and other places of Scripture. In cap. 13. *Apoc.* ſect. 2. In cap. 17. *Apoc.* num. 15.

And then ſince the Prophecy ſays of one of theſe Kings, *viz.* the *Sixth*, That he was in being at the time of the Viſion; that could be no other ſort of Sovereign Power, that contained a Succeſſion of many ſingle Perſons under it, but the Imperial Government of the *Romans*.

And the determining of this does thereupon make it neceſſary, that the reſt of the Heads or Kings ſhould be other Titles of the Government of *Rome*; And what then can be pitched upon for this end, with more reaſon, than thoſe other Changes of the Government of *Rome*, which are frequently recorded by the *Roman* Authors, Kings, Conſuls, &c.

Whatever were the Five firſt Kings, yet it is leſs dubious, that that which is called the Beaſt, muſt be the

next

next Change of *Roman* Government but one, to the Imperial, that was in Rule at the time of the Vision. And the *Roman* History does assure us, That there has been at least Two such Changes since that time; and that therefore The Beast must be somewhere in being at this present, in the Ruling Power of the City of *Rome*, because he is described to continue with *Babylon* and the Seven Hills, to the Universal Kingdom of Christ.

Therefore do they conclude, That it must be the present Ruling Power of the Church of *Rome*, because it is described to be a *Roman*-Church-Power, and it cannot possibly be any where else than there.

THE

THE HEADS OF THE BOOKS.

BOOK I.

THE *Uniform Notion of* The Beaſt *all over the* Revelation.

BOOK II.

The Conſtant Signification of A Beaſt, *and its Parts, all over* Daniel.

BOOK III.

The Particular Signification of The Beaſt, *and its Parts, in the* Revelations.

BOOK IV.

The Application of the Characters of The Beaſt.

ERRATA.

These necessary to be Corrected before the reading of the Book.

PAge 23. l. 27. for *it*, *the*, reade *it : The*. p. 105. l. 17. r. *pag.* 102. So also p. 107. l. 5. *item*. l. 22. r. the same. p. 108. l. 30. r. *pag.* 107. And l. 35. no full point. p. 130. l. *ten.* r. *Prop.* 7. p. 141. l. 12. for *and with the Seventh King*, r. *revived*. p. 180. l. 11. r. *Corol.* 2. *Prop.* 8. p. 192. l. *ult.* r. *pag.* 157, 158. In the Marg. r. *chap.* 4. *lib.* 3. p. 206. l. *ult.* and p. 207. l. 10. for 140. r. *above* 40. p. 211. l. 27. dele *twice*. p. 245. l. 28. r. *Prop.* 25. l. 30. r. *Prop.* 26. So also p. 247. l. 3. p. 270. l. 12. r. 261. Appendix. p. 19. l. 9. a full stop. l. 10. to be continued with l. 11. p. 26. l. *ult.* for *never*, r. *after*.

Notes of References necessary to be Corrected before reading.

P. 138. l. 20. strike out [a]. p. 139. l. 1. strike out [b]. p. 142. l. 36. r. [a] *Consuls*. p. 143. l. 2. for [c], r. [b]. l. 4. for [d] r. [c]. p. 158. l. 16. The Note [e] to be set the line before; the Notes following [e] are anticipated in the References as far as [l]. And p. 165. l. 14. r. [e] *Panciroll.* and l. 23. for [e] r. [f], *&c.* p. 190. l. 17. r. *this Chapter*. p. 219. l. 12. r. *Note* [s]. p. 242. in the Marg. r. *Note* 5, 6, *on Chap.* 7. *Lib.* 3. p. 259. The Notes are right, but p. 266. the Notes answering them are postponed; for [g], r. [h]; for [h], r. [i], *&c.* to the end. p. 278. l. 8, 9. r. *Notes on the 4th Chapter*. p. 286. l. 23. r. [m] *Paullus*. [bb], [cc]. p. 311. l. 6, 7. Notes [bb], [cc], transposed in the References, p. 315. P. 313. l. 2. r. *Note* [b] *on the 5th Chapter*. p. 315. l. 35. r. *Note* [c] *on the 5th Chapter*. p. 316. l. 8. r. *Note* [m]. l. 17. r. *Note* [l] *on the 5th Chapter*, *Lib.* 4. p. 317. l. 10. r. *Ch.* 5. l. 22. *Notes* [b], [c], [d], [e], *on Chap.* 4. *and Note* [a], *Chap.* 5. *Lib.* 4. l. 23. r. *Chap.* 4. l. 24. r. *Notes* [i], [l], *on Chap.* 4. *and* [i], *on Chap.* 5. *Lib.* 4.

Other Faults less Considerable.

P. 81. l. 36. for *by some*, r. *by Him*. p. 116. l. 23. strike out *possible to be*. p. 132. r. in the Marg. *Chap.* 6. *Lib.* 3. *ibid.* l. 23. to *Nation*, add, *or his Western, and Eastern Empire*. p. 143. l. 6. dele *part last*. p. 149. r. *Chap.* 2. *Lib.* 1. p. 172. r. *Epagomenæ*, and elsewhere. p. 180. l. 6. to Prop. 6. add Prop. 7. p. 238. l. 11. r. *five days and a quarter*. l. 14. r. *Roman years*. p. 251. l. 16. no full point. p. 288. l. 14. r. *Romijth & Latinos*.

Proper Names and Latin Quotations sometimes mistaken.

Intro-

THE

Introduction.

Concerning the Authority of the Apocalypſe, *which is ſhewn to be unqueſtionable.*

THE Book of the *Revelations* is acknowledged by all contending Parties, to be the only diſtinct Prophecy that we have of the ſucceſſive fortunes of the Chriſtian Church, from its firſt Settlement, to the end of the world. This they all agree in, for the matter and ſcope of the whole Book, tho' they infinitely differ about the Explication of the ſeveral parts of it. And there cannot be a greater invitation to engage the curioſity of any that are concerned for Uſeful and Important Truths, than that Conſideration. The great variety of the apprehenſions of Interpreters about theſe things, ought not to diſcourage mens hopes of a clear Interpretation, more than the ſame differences amongſt them about almoſt every other Book of Scripture: For it will be found, that they do almoſt as generally agree about the firſt Grounds of the Interpretation of theſe Viſions, as about other Books of Scripture, that ſeem to be leſs myſtical. The Language of Prophecy, already explained by accompliſhments, is in theſe things as ſure a Rule of Interpretation, as the more common Language of Scripture is for the other Books of it, that are more plain. And thoſe that ſeem the moſt impartial in theſe things, are very confident, that there are plain grounds upon that foundation to build a demonſtrative Evidence of the Senſe of the chief deſign of theſe Viſions upon.

Mr. *Mede*, Bp. *Uſher*, Dr. *More*.

With this encouragement, it will be first enquired, What sure grounds there are for the certainty of the Apostolical Authority of this Book, as the only foundation of all satisfaction that can possibly be had from the clearest Interpretation of it?

There are two ways by which the Authority of any Book of Scripture is secured to us: The First, An Universal Tradition concerning it in the first Times of the Church, soon after the writing of it; And the Other, The Determination of the Universal Church concerning it, after some doubts and scruples concerning it. And by both these ways of assurance is the Authority of the *Apocalypse* secured.

Two of the first Writers, after the writing of the *Apocalypse*, were, *Justin Martyr*, and *Irenæus*. *Justin Martyr* was contemporary with those who knew the Apostle whose Name it bears, and that conversed with him; and He, in his Dialogue with *Trypho* the *Jew*, pag. 308. quotes the Apostle St. *John* about the Thousand Years, under the Name of, *A certain man amongst them, who was one of the twelve Apostles of Christ, speaking of that matter, in the* Revelation *which was given him*; which all know to be the Subject of the 20th Chapter of the *Apocalypse*. And accordingly does *Eusebius*, l. 4. c. 18. *Eccl. Hist.* quote *Justin Martyr*, as attributing the *Apocalypse* to the Apostle St. *John*.

Anno 160.

But *Irenæus* does the most satisfactorily put an end to all Controversie about this in his time; and *Irenæus* was contemporary with *Justin Martyr*. And to assure us of the truth of what he affirms, he says he had it from *Polycarp*, whose diligent Auditor he was; and *Polycarp* was a Disciple of St. *John* himself, and died a Martyr, and so secures the truth of his Testimony.

Lib. 3. contra Hæres. cap. 3.

But *Irenæus* his Testimony concerning the *Apocalypse*, is most full in his fifth book *contra Hæres. sect. ult.* where speaking of the Number of Antichrist, he says, That *that Number was in all the ancient and approved Copies; and that he had it also confirmed to him by those who had seen St.* John *face to face.*

There can hardly be given a more unquestionable, or more particular Testimony concerning the true Author of a Book at any distance from the time that it was wrote in, than this is. Here is a particular search after all the Copies of it, soon after the writing of it, with the concurrent Testimony of those who knew the Author himself.

And

And further to ſhew the utter unlikelihood of any falſification of the Name of the Author of it, a little after, ſpeaking of the Name of Antichriſt,—*Knowing this*, ſays he, *that if his Name were to have been openly known at this preſent time, it would certainly have been expreſſed by him who ſaw the Revelation: for it is not long ago ſince he ſaw it, but almoſt in this preſent Age, at the latter-end of the Reign of* Domitian. The little diſtance betwixt the time of *Irenæus*, and the time of the writing this Book, together with the care that he took to look into all the various Copies of it, and the Traditions of the Ear-witneſſes of the Apoſtle about it, and the confirmation of his own Teſtimony in all this, by dying a Martyr himſelf, does ſilence all ſcruples about the Apoſtolical Authority of this Book. Lib. 5. ſect. ult.

But yet about 100 years after the time of *Irenæus*, *Dionyſius* of *Alexandria*, in his Diſputes againſt the *Millenaries* of his time, does affirm, That many of his Predeceſſors did reject this Book: But then he ſays, "It was becauſe they ſaw it obſcure, and full "of too groſs ignorance about the *Millenarian* ſtate; not from "any new knowledge they had got of the forgery of it. And their grounds were ſo ſmall for it, that tho' he was the chief Head of the *Anti-millinarian* Party, yet he ſays he believed it to be divinely inſpired; "Tho' from the difference of the Style of "it from that of the Goſpel and Epiſtles of *John* the Evangeliſt, "he judged it to be wrote by ſome other *John* contemporary "with him. And yet there are ſome expreſſions in the *Revelations* ſo peculiar to the Goſpel and Epiſtles of *John* the Evangeliſt, and uſed by no other Apoſtle, that it muſt be either He himſelf, or a very near Friend of his, that muſt be the Author of them; ſuch as are, *The Lamb*; *The Word*; *The bearing record*, or witneſs of the *Word*; *They that pierced him, ſhall ſee him*; *The Teſtimony of Jeſus Chriſt*; *He that overcometh*; *As I received of my Father*, &c. *I will give unto him that is athirſt, of the fountain of the water of life freely*; and *Let him that is athirſt come*; *And whoſoever will, let him take of the water of life freely*: Which are all expreſſions peculiar to the Goſpel and Epiſtles of St. *John*. Lib. 2.

St. *Jerom* indeed ſays, That the *Greek* Church rejected the Authority of it: But, as *Baronius* well obſerves about it, *An. 96.* St. *Jerom* muſt neceſſarily mean *that* only of the meaner and lower part of the *Greek* Church; For, as he there ſhews, almoſt every one of the *Greek* Fathers does quote it under the Name of St. *John* the

Apoſtle. And *Euſebius*, who relates the diſſent of ſome of the Ancients about it, and was the moſt eminent Antiquary of the *Greek* Church, does name *Juſtin Martyr*, *Irenæus*, *Melito* of *Sardis*, *Theophilus Antiochenus*, *Origen*, *Dionyſius Alexandrinus*, the chief Writers of the *Greek* Church before him, as Aſſerters of the Apoſtolical Authority of this Book.

If we go to the Judgment of after-Ages, we have the Univerſal Conſent of the Chriſtian Church for the Canonical Authority of the *Apocalypſe*, after it had been ſcrupled by ſome; which is the other way of aſſuring the right Tradition of a Canonical Book.

The third Council of *Carthage*, after the time of theſe ſcruples of the *Antimillenarians*, and before the degeneracy of the Church, to which the aim of the *Apocalypſe* is applied by Proteſtants, *viz.* before the year 400, does in its 47th Canon ordain the Book of the *Apocalypſe* to be read in the Church, as Canonical Scripture. And this Provincial Council is confirmed, to oblige the Univerſal Church, both the *Greek* and *Latin*, by the ſixth Synod in *Trullo* at *Conſtantinople*, *Can.* 2. *Anno* 707. But it was unqueſtionably a Decree of the *Greek* Church, where the *Apocalypſe* had alone been ſcrupled.

But the moſt authentick Evidence of this, is the Authority of the fourth Council of *Toledo*, when it could not poſſibly be any Intereſt of the then Ruling Party of the Church to plead for the *Apocalypſe*, but might poſſibly enough endanger the Intereſt of it; becauſe it was about the year 640. after the time that the Proteſtants Applications of that Book do generally date the degeneracy of the Church of *Rome* from. So that the ſenſe of that Council is the Teſtimony of an Adverſary to the General Conſent of the Church about the Tradition of this Book. The words of it are theſe:

Concil. Toletan. 4. Can. 16. about the year 640.

" The Authority of many Councils, and the Synodical De-
" crees of the holy Biſhops of *Rome*, have determined the Book
" of the *Apocalypſe* to have been wrote by *John* the Evangeliſt,
" and to be received amongſt the Books divinely inſpired. And
" becauſe there are many that do not receive it for Authentick,
" and ſcorn to read it in the Church of God; if any one for the
" future ſhall refuſe to receive it, or to read it in the Church, in
" the time of Maſs, from *Eaſter* to *Whitſuntide*, he ſhall be Ex-
" communicated.

By

By this it does appear how the *Apocalypſe* came to loſe its authenticalneſs among the meaner part of the Church: It was, it ſeems, ſo diſuſed in the Church, that it paſſed for an uſeleſs Book; the Interpretations that were given of it, were either ſo fanciful, or ſo little concerning the Times when it was neglected, that it paſſed amongſt them for a kind of Book of Dreams, in which the Church was not concerned, and which none knew the meaning of. And this cannot much be wondred at, when it is conſidered how little regard is had to theſe *Revelations*, even in theſe days, unto which they are, by the beſt Learned amongſt us, judged to belong in matters of the higheſt importance for the Church to know.

But as for that ſuggeſtion, That *Cerinthus* was the Author of the *Apocalypſe*, (which was always the moſt current ground amongſt thoſe who rejected the Authority of it), there is aſſurance enough of the falſhood of it out of *Irenæus*; for he was the Scholar of *Polycarp*, who was the Diſciple and Companion of St. *John*, (to whom *Irenæus* every-where attributes the *Apocalypſe*), and writes againſt *Cerinthus*, and reports from *Polycarp* the great deteſtation that St. *John* had againſt *Cerinthus*. And how abſurd a thing would it be to imagine, that *Irenæus*, after ſo diligent, ſo long and familiar a converſation with *Polycarp*, the Companion of St. *John*, as he particularly mentions of himſelf, ſhould make the Apoſtle to be the Author of a Book which was really wrote by his worſt Adverſary to propagate his Errors?

Euſeb. l. 5. Eccleſ. Hiſtor. c. 18.

Lib. 3. contra Hæreſ. cap. 3.

Whatever was the true reaſon of the rejection of the Authority of this Prophecy, it is certain, That no Book of Scripture has had a more expreſs and unexceptionable Tradition of its Apoſtolical Authority, ſince it was confirmed by the Teſtimony of two Learned Martyrs ſoon after the writing of it, who alſo had ſearched into all the Copies of it, and were confirmed in it by thoſe who were converſant with the Apoſtle himſelf that wrote it; and that in the very times that it was ſcrupled, it was believed to be Authentical by all the Eminently-learned Fathers of thoſe days; and that after the times that it had been ſcrupled, it was owned by the General Conſent of the Chriſtian Church.

This I thought fit to premiſe, for the full ſatisfaction of thoſe that are altogether ſceptical in the firſt foundation of theſe Interpretations. But the *Romaniſts*, whoſe whole concern it is to make every thing in this kind dubious, do agree with all other Chriſtian Churches in the World at this time about the unqueſtionableneſs of the Canonical Authority of this part of the New Teſtament.

And now it may appear to be our Duty and Concern to enquire with diligence after the beſt underſtanding that we can get of this Prophecy, when we conſider what preſſing Motives there are to it, more in this Book than in any other Book of Scripture beſide. In the beginning; *Bleſſed is he that readeth, and they that hear the words of this Prophecy.* And again; *If any man have an ear, let him hear.* And the matter of it is ſaid to be, *The Revelation that God gave unto Jeſus Chriſt, to ſhew unto his Servants.* And that whoſoever ſhould *add to, or take from the words of this Book*, above any other, *ſhould have the plagues of God added to him*, or *his part of Eternal Life taken away.*

Rev. 1. 3. & 13. 9.

Chap. 1. 1.

Chap. 22. 18, 19.

The

The First BOOK.

THE Uniform Constant Notion Of the Term of THE BEAST All over the *REVELATIONS.*

CHAP. I.

The Ground of the Method here used. The first Proposition, That Babylon *is the City of* Rome *in an Antichristian and Idolatrous Reign. Scruples moved against it. The Demonstration of it from the Text, confirmed by General Consent.*

NOne could be more disposed to the common prejudices against the study of the *Revelations*, than I was at the time that I first engaged in those things. I had till then been so almost wholly confin'd to such Enquiries as are the closest Exercise of Ratiocination, upon clear and sure grounds, That I was come to have a natural aversion against all such loose Conjectures, as the Interpretations of those Visions are generally reputed to be.

But Mr. *Mede*'s *Synchronisms*, and his offers at Demonstration in them, which I lighted on by chance some years since in a solitary retirement, did tempt my curiosity to enquire, What could be the ground of such a confidence in one of so known a Character

Rev. XVII. Character for a cautious and impartial Judgment in Scriptural Expoſitions. At the firſt curſory view of his performance, I was extremely ſurprized to ſee ſuch fair grounds of a clear Explication about ſo intricate and obſcure a Subject: And tho' upon a more critical examination of the ſtrength of them, I found moſt of his *Synchroniſms* far ſhort of a cloſe and cogent proof in them; yet I could not but think that the Subject might be capable of a more certain determination to the Concluſion that he aimed at.

I did thereupon ſet my ſelf upon a particular ſearch after a cloſer demonſtration of that Application that he had made of the main ſcope of theſe Viſions; and at laſt thought I had arrived at what I was in ſearch of.

The late dangerous Circumſtances that I apprehended the True Religion to be in, made me think I was obliged to communicate my thoughts of theſe things to the Publick; And becauſe I knew that I ſhould have a very ſagacious Adverſary, encouraged by a Ruling Intereſt, engaged againſt me with all that ſcorn and fierceneſs that the charge of the Characters of *Babylon* upon the *Roman Church* does uſually raiſe in them, I thought it neceſſary to review the coherence of my former thoughts, and to take care that I never concluded upon any thing till I ſhould ſee a moral neceſſity at leaſt for it from the evidence of the Grounds upon which it depended. The great importance of the thing, made me think it worth all theſe pains; and the fear of betraying the Cauſe of Religion, inſtead of aſſiſting it, and of giving a falſe Charge, of ſo heavy and dreadful a nature, upon ſo large a part of the Chriſtian Church, made me conclude, That I could not be too ſlow and cautious in my determinations about theſe matters. And therefore, if the ſcrupulous Cautiouſneſs, with which I examine this Subject, ſhould ſeem tedious and troubleſome to any, the nature of the dangers that I deſigned to avoid by it, and the aim that I propounded in it, of arriving at a certain and clear foundation of ſatisfaction about theſe things, may very reaſonably excuſe it: And tho' I do not here pretend to any more Certainty or Demonſtration, than the Interpretation of another's meaning in a Writing is capable of, yet I am encouraged to hope, That I ſhall be allowed, by thoſe that are Judicious and Impartial enough, to have here arrived at the aim that I propounded to my ſelf, ſo far at leaſt as I poſitively affirm or conclude.

In

In this design, the first thing that offers it self, is that which seems to be the cleareſt thing in the Prophecy, and may therefore be apprehended to be the foundation of all the reſt; which is, That Rev. XVII.

Babylon *in the 17th Chapter of the* Revelations, *is the City of* Rome *in an Antichriſtian and Idolatrous Reign.*

To abate the Evidence of this Propoſition from the Angel's Interpretation; I found that there were not only various Opinions about the ſignification of *Babylon*, much different from what it is here made to be; but alſo that they were countenanced by Perſons of the greateſt Authority for Integrity, Learning, and a ſound Judgment. St. *Auſtin* makes *Babylon* in this place to be only the general City of Wicked Men all the World over; and thoſe that were moſt converſant in theſe things ſoon after his time, and the moſt judicious in them, *Primaſius*, *Andreas Cæſarienſis*, *Arethas*, make it indifferent, to be *Babylon* in *Perſia*, or *Rome*, or *Conſtantinople*, or the general Society of Wicked Men; and even Proteſtants themſelves do ſome of them agree to this, notwithſtanding the great advantage it would be to their Cauſe to have it to be the City of *Rome* only.

But then one cannot but be ſurpriz'd again, to ſee the moſt Learned and Judicious of the Church of *Rome* ſo very poſitive, That *Babylon* cannot poſſibly be any thing but the City of *Rome*; as, [a] *Baronius*, and [b] *Bellarmin*, [c] the moſt zealous, and the moſt skilled of all the Jeſuits in theſe things. And from the great evidence that they think they ſee for it in the *Revelations*, they make great [d] outcries againſt the Proteſtants, as people that are given up to a reprobate mind, for denying *Babylon* in the 2 *Peter* 5. 13. to be *Rome*; and then ſhew us the almoſt unanimous Conſent of the Fathers concerning it. And *Grotius*, who has uſed all the dexterity of his Wit to remove the Scene of theſe Viſions from the Church of *Rome*, yet does upon the 9th and 18th Verſes of this Chapter affirm, That there could not have been given more illuſtrious Marks of the City of *Rome*, than thoſe that are there expreſſed of it.

This poſitive Teſtimony for the unqueſtionable Evidence of this Propoſition againſt the doubts and waverings of others,

Rev. XVII. is a great encouragement to expect as sufficient a proof of it, from the grounds that are laid down for it in the Prophecy; which are now therefore to be considered.

1. And first, The Angel's promise, at the 7th Verse of this Chapter, to explain to the Prophet the mystical expressions of the *Woman*, and the *Beast*, which he had invited him to the shew of in the beginning of the Chapter, would make any judge he might with very good reason expect to see it performed by him in so clear a manner as might tolerably answer the promise that he had before made of it.

2. The Angel may be found thereupon describing *Babylon*, by such Characters as were the individual and peculiar Characters of the City of *Rome*, v. 9, & 18. by its *seven Hills*, and its *Reign over the Kings of the Earth*: for there was no City in the World that ruled over the Kings of the Earth, and that was seated upon seven Hills, but that City only. But *Rome* was very eminent for this: It commanded the *East*, the *West*, the *South*, and some of the parts of the *North*, to the end of the then civiliz'd World. And [e] *Varro* informs us of a yearly Festival at *Rome*, that was called *Dies Septimontium*, to celebrate the memory of the seven Hills upon which the City was built.

3. *Rome* was also, at the time of this Explication, generally known by the appellatives of, *The seven-hill'd City*, *The Queen and Lady of the World*. It was not better known by the Letters of its own proper Name by persons of any fashion, than by these Appellatives; as may be seen amongst all the famous Poets especially of that Age, and who were generally esteemed and read all over the *Roman* Empire; as, [f] *Virgil*, [g] *Horace*, [h] *Ovid*, [i] *Propertius*, [k] *Martial*, [l] *Lucan*, &c.

4. And these Characters we find also expresly fixed to a certain time, when they could not be understood of any other Place; as, *The seven Hills where the Woman sitteth*; that is, at this present time: *The City which reigneth over the Kings of the Earth*; that is, at this moment; or at that time when the Angel spoke to the Apostle all along that Chapter, to unfold the Mystery to him. Ver. 9, & 18.

From these plain Circumstances, I could not think it would be any dangerous venture to be confident, That *Babylon* must be *Rome*.

For

For who can think it possible for an Angel of God to promise in the first place to explain the mystical terms of a Prophecy to an Apostle of Christ; then to go on immediately to perform it by Characters of them, which were very peculiar and individual Properties of things that were alone known to have them, and by which they were generally known and understood to be meant in the common conversation of the world: and to fix them also to a certain time when they were so generally used; and yet after all this, that the Angel might understand them in a much different sense? How then is it possible to know the meaning of the plainest words in Scripture, if in such circumstances as these an Angel of God could have given such an invincible temptation to the world to deceive themselves, without any possibility to prevent it? I could not therefore judge it possible, that *Babylon* here should be any thing else but *Rome*. Rev. XVII.

This I was still the more free in, because I saw it the confidence of those, who, tho' they make the outward Testimony of a Church their ordinary Rule to judge of any divine infallible Truth, yet here speak with all imaginable assurance about a thing which their Church never defined, upon the account of the over-bearing evidence of the Text for it: and this also freed me from all fear of any partial prejudice against their Church, that might make me too ready to join with the rest in this great assurance. CONSENT.

As for the wavering Opinions of others about it, I knew it to be no strange thing to find Learned and Worthy Persons of different Judgments about the most certain, and even the most undeniable Truths, either upon the account of former prejudices, or want of sufficient consideration, or from an unaccountable indifference for some things, or from some peculiar propension to others; so as sometimes to maintain very plain Contradictions to the common sense of men; as it was of old observed of the subtilest Reasoners in the world, That *there was nothing so absurd, which was not maintained by some or other of the Philosophers*. I had read of very learned Scepticks, that doubted of the Certainty of Mathematical Demonstrations; had known many Judicious and Worthy Persons, that could not see any absolute Contradiction in the most difficult Notion of *Transubstantiation*: and much more easie is it for the best men to apprehend, That

Rev. XVII. in the cleareſt Explication of a Myſtery, as this is, there may poſſibly be a further Myſtery.

Let the reaſon of the indifference of others have been what it will, we are ſure, That if any myſtical Figure ſhould be now ſaid by an Angel to ſignifie the moſt Chriſtian King with the *Flower-de-Luces*; or the moſt Catholick King, who has the Gold Mines of *America*; or the Port, that rules over the *Eaſt*; we ſhould moſt aſſuredly conclude, That no other King now or hereafter could be meant by it, but the King of *France*, or *Spain*; nor any other Port in the World, but the *Ottoman* Port, or *Conſtantinople*. And it would be altogether incredible to us, That any learned Perſon ſome hundreds of years hence, that was acquainted with the common uſe of thoſe terms in this Age, ſhould be ſo extravagant as to think that this might be meant of any other *Chriſtian* or *Catholick* King in the world beſides, or of ſome other great *Eaſtern Port*, ſome hundred years hence.

The MOST SATISFACTORY inſtance of the wild imaginations of Learned Men on ſome occaſions, is the example that *Bellarmin* has given us of it in the very Caſe before us. Whatſoever was the reaſon of it, it is certain that he is in expreſs terms repugnant to himſelf in two contradictory Aſſertions about this thing: For in his ſecond Book *de Pontifice*, cap. 2. [n] he affirms, That it is plain from the 17th Chapter of the *Revelations*, that *Babylon* is *Rome*; and ſhews *Vellenus*, his Adverſary, That *it is not poſſible it ſhould be any thing elſe*. And yet in the ſame Book, *lib.* 3. *cap.* 13. when he comes to ſtate what *Babylon* is in that place of the *Revelations*, [n] *Firſt*, ſays he, *it may be ſaid with St.* Auguſtine, *that it is not* Rome. If ſo eminent a perſon can print ſuch an expreſs Contradiction in plain words, about an Opinion which he could think to be neceſſarily certain, and clearly expreſſed in the Text at ſome times; and that in a Book of Controverſie in the face of his Adverſaries, and about ſo very remarkable a matter; it cannot be at all ſtrange to find Learned Men barely differing from one another, in a matter which is apparently clear and certain.

And that remarkable Obſervation of the Jeſuit *Ribera*, is a great Confirmation of this; namely, [o] *That ſuch as had been of another mind* in this Point, yet at laſt *were forced to change their*

their Opinion by the irresistible evidence of the thing: which is a sufficient instance, that men of Learning may hold out awhile against the clearest Truth; and that therefore their Authority is not to be weighed against any Conclusion that does otherwise appear undoubtedly clear to ones self, and to the generality of the Judicious besides. Rev. XVII.

And now I may seem to have been unnecessarily tedious in these last Reflexions; But since I have found by long experience, that the general prejudice to me, and to most of the World beside, against the clearest things in these Visions, was the strange different Apprehensions of very Judicious Men about them; I thought my self obliged to stay long enough upon the consideration of the insignificancy of that Scruple, to take off all the power of it for the future; and this will, it may be, prove to be of greater use, than it may at first be apprehended to be.

After this satisfaction about *Babylon*, the Subject of the present Proposition, I found at the first sight, that what is attributed to *Babylon* in it, must be acknowledged to be unquestionable, as it has also the general suffrage of the Interpreters. CONSENT.

1. As namely, first, that it is there signified to be *in Rule*, or to be the *Seat of Empire*. For it has all the Ensigns of Majesty, *arrayed in Purple*, and *Scarlet colour*, and *sitting upon a Beast with seven heads, and ten horns*, interpreted to be so many Kings. And called *Babylon the Great, the Great Whore*. Chap. 17. v. 1. 3, 4, 5.

2. That it is an *Idolatrous Rule*, is assured from the names of an *Harlot*, and a *Whore*, and of *Fornication* given it, which amongst all the Prophets do commonly signify nothing else but Idolatry and Apostacy, when spoken of a City in the same manner.

3. That it is also *an Antichristian Tyranny*, is plain from her being said to be *seen drunken with the blood of the Martyrs of Jesus*. v. 6.

References

References to the Firſt Chapter.

[a] *Baronius, Anno* 45. Certiſſimum *eſt nomine* Babylonis, Romam *Urbem ſignificari*: It is *moſt certain*, that by the name of *Babylon*, is meant the City of *Rome*.

[b] *Bellarmin.* lib. 3. de Rom. Pontifice, cap. 13. *Johannes in Apocalypſi paſſim* Romam *vocat* Babylonem; —— *& aperte colligitur ex* cap. 17. Apocalyp. *&c. John* does every-where in the *Revelations* call *Rome Babylon*; —— and this is *manifeſtly* to be gathered from the 17th Chapter of the *Revelations*, &c.

[c] *Ribera in* cap. 14. Apocalyp. n. 30, 31. *Huic* (*ſc.* Romæ) *conveniunt* aptiſſime *omnia, quæ de* Babylone *dicuntur in hoc libro.* —— *Atque illud* imprimis, quod alii convenire non poteſt, *v.* 9. —— *Si ergo omnia conjungamus quæ de* Babylone *dicuntur, planius eam* Romam *eſſe intelligemus.* —— *Nam etſi quædam ex ſingulis vel in congregationem malorum, vel in aliam urbem convenire poſſent, omnia profectò niſi in* Romam *non conveniunt.* All that is ſpoken of *Babylon* in this Book, does very exactly fit the City of *Rome.* —— And *that eſpecially which can agree with nothing elſe*, v. 9. —— If therefore we put all that is ſpoken of *Babylon* together, we ſhall more plainly underſtand it to be *Rome.* —— For tho' ſomething in every mention of it might agree well enough with the Society of Wicked Men, or ſuit with another City, yet All put together can agree to nothing but the City of *Rome.*

Malvenda de Antichriſto, pag. 184. in cap. 17, 18. *Et* non potuit manifeſtius Romam *urbem veluti digito monſtrare.* —— He *could not more manifeſtly* have pointed out the City of *Rome* with his finger.

Leſſius de Antichriſto. —— Roma *à Joanne vocatur* Babylon, *quia* Babylon *fuit figura* Romæ, *quibus verbis* aperte *deſignat* Romam. —— John *calls* Rome Babylon, *as being the figure of* Rome, *by which name he does* clearly *ſhew it to be* Rome.

Cornel. à Lapide, in cap. 17. Apoc. v. 2. *Dico ergo* Babylon *hic eſt* Roma. v. 9. *Hoc enim* nulli alteri niſi ſoli Romæ *competit*: I ſay therefore, *Babylon* here is *Rome.* v. 9. For this can agree to *nothing elſe but* Rome.

Et poſtea —— 7m. *Montibus* patet *denotari* Romam. Virgil. Georg. 2. *in fine.* Sybill. lib. 6. 2. Horat. in Carmine ſæculari. Ovid. l. 1. de Triſt. It that by the ſeven Hills is ſignified *Rome.* Virgil, *&c.*

Alcaſar. in cap. 13. Apoc. ſect. 5. Perſpicuè *enim aſſeruit* 7m. *Beſtiæ capita eſſe* 7m. Romæ *montes.* — *Idem in* cap. 7. Diſput. 1. *Reliquis ergo Expoſitionibus rejectis, illa debet eſſe* certa, *quod docet* Romam *ſub* Babylonis *nomine ſignificari.*

Tyrinus the Jeſuit, *in* cap. 17. Apoc. quotes *Sixtus Senenſis, Bellarmine, Bozius, Suarez, Salmeron, Alcazar*, moſt of his own Order, as Maintainers of this Opinion.

Blaſius Viega, in cap. 17. Apocalyp. ſect. 3. —— *Quare exiſtimamus nomine* Babylonis, Romam *urbem ſignificari in hoc* Apocalypſios *Opere.* —— *Nam quod* Roma Babylonis *nomine cenſeatur* perſpicuum *eſt.* —— *Et vere* Romam

Joannes

Joannes clariſſimis *Argumentis videtur indicaſſe*, &c. ——We do therefore judge, That by the name of *Babylon* is meant the City of *Rome* in this Book of the *Revelations*: —— For that *Rome* is called by the name of *Babylon*, is *very clear*, &c. —— But that *Rome* is meant by it, *John* ſeems to have ſhewn by *very clear proofs* of it.

[d] *Baronius* Anno 45. n. 8. *Bellarmin.* lib. 2. de Pontifice R° cap. 2.

[e] *Varro* lib. 4. de LL. *Dies ſeptimontium nominatus ab his ſeptem montibus, in queis ſita urbs eſt.*

[f] *Virgil* Georg. lib. 2. & Æneid. lib. 6.

Septemque una (ſive muro) circumdedit arces.

—— —— —— And all
The ſeven-tow'r'd Hills has compaſs'd with one Wall.

[g] *Horace* in carmine ſæculari.

Diis, quibus ſeptem placuere colles
Dicere carmen.
To ſing unto the Gods, who love the place
Which the ſev'n Hills do grace.

[h] *Ovid.* Faſtor. lib. 1.

Sed quæ de ſeptem totum circumſpicit orbem
Montibus, Imperii Roma, *Deümque locus.*
But Thou, who from thy ſev'n-hill'd Seat
Seeſt the World crouching at thy feet,
Rome, in thy Gods and Empire Great.

[i] *Propertius.*

Septem urbs alta juges toti quæ præſidet orbi.
The Town that rules the World, advanc'd upon
The ſev'n Hills for its Throne.

[k] *Martial* lib. 12. Epigr. 8.

Terrarum Dea, gentiumque Roma,
Cui par eſt nihil, & nihil ſecundum.
Rome the Worlds Godeſs, by all Nations fear'd,
To whom no thing is like, no thing tō be compar'd.

[l] *Lucan.*

Atque omnis Latio *ſervit quæ purpura ferro.*
——And every Crowned Head, and State,
Who to the *Roman* Arms ſubmit their Fate.

[m] *Joannes in Apocalypſi* Romam *paſſim vocat* Babylonem. —— *Et* aperte *colligitur ex cap.* 17. *Apocalypſ.* —— *Alioqui reſpondeat nobis Vellenus.* —— *Quænam eſt illa* Babylon, *quæ in Apocalypſi imperat Regibus terræ?* Bellarm. l. 2. de Pontifice Romano, cap. 2.

Ibid. *Nec enim alia civitas eſt, quæ Joannes tempore Imperium habuerit ſuper Reges terræ quam* Roma; *&* notiſſimum *eſt ſupra ſeptem colles* Romam *ædificatam eſſe.* For neither was there any other City in St. *John*'s time, that reigned over the Kings of the Earth; and it was every-where known, that *Rome* was built upon ſeven Hills.

[n] Reſpondeo

Rev. XVII.

[n] Respondeo, 1°. *Dici posse cum Augustino, Areta, Haymone, Beda, Ruperto,* &c. *non intelligi* Romam *per meretricem, sed universam Diaboli civitatem, quæ in Scripturâ sæpe vocatur* Babylon. Bellarm. lib. 3. de Pont. Romano, cap. 13.

This was before observed by *Malvenda*, p. 226. de Antichristo.——*Mirati impendio sumus*, &c. I do extremely wonder to find a new Author (i. e. *Bellarmine*) to think that this Beast may be either the *Roman Empire*, or the *Congregation of wicked men.*

Bellarm. l. 3. de Pont. c. 15.

[o] *Hoc dicam, Ambrosius, qui prius negaverat, tandem in cap. 17. veritate convictus* Babylonem Romam *significare confessus est. Ribera* in cap. 14. Apocalyps. num. 30.

Idem in cap. 17. Apoc. v. 16. *Hîc jam nonnulli scriptores, qui aliter interpretati fuerint, veritate ipsâ coguntur nobis favere. Nam Ambrosius* Romam *dicit esse* Fornicariam.

[p] Grotius in cap. 17. Apocal. Mulier *est* Roma: *sed* notandum *cum urbe simul notari* Imperium urbis. The *Woman* is *Rome*: but it is to be observed, That together with the City, is to be understood the *Empire of the City.*

A manifest proof of this, was the Custom observed by all the Governours of the Provinces of the *Roman* Empire, when they returned from their several Governments to the City of *Rome*: They used to lay down the Ensigns of their Authority at the Gate of the City of *Rome* before they entred the City. *Lib. ult. de Officio Proconf.*

CHAP.

CHAP. II.

The former Propoſition made the Standard to judge what kind of Evidence *is ſufficient to make one ſure of the Interpretation of any thing elſe in the Prophecy. And* Four Rules *of Interpretation drawn from it. The Plainneſs and Uſefulneſs of them.*

I Was not ſo vain as to think I had got much by the undoubted Certainty of the former Propoſition, to give me any hopes of much better ſatisfaction about the reſt of the Interpretation. For in all my former perplexities about theſe things, I never queſtioned the certainty of this. And beſides, I ſaw this to be generally acknowledged by thoſe, who yet differ from one another in almoſt every thing elſe.

But however, ſince this was the only certain truth, that was then known about theſe things, It was neceſſary to enquire upon what general Suppoſitions it did rely to make it uſeful for a foundation for further advances; according to the beſt method of finding out unknown Truths, where the Reſolution of one Problem diſcovers many General Theorems at the end of it very uſeful for farther improvements; as it is alſo the moſt eaſie, ſure, and natural order of Science, from particular Inſtances to draw forth the General Rule ſuppoſed in them for all like Caſes.

And this great advantage have we from the certainty of this particular Inſtance, That it determines both what kind, or degree of Evidence is ſufficient to make a man ſure of any other Concluſion in theſe matters; and alſo, what would be ſufficient grounds to ſecure any, that there was that degree of Evidence in it. For, whatever it is that makes this ſingle Truth appear to be ſo unqueſtionable, muſt be acknowledged to be ſufficient to ſecure the certainty of any other Propoſition that has the ſame grounds in it. And this I conceived to be of the greateſt importance in all further ſearch into theſe Obſcurities, To have ſuch a *Criterion* or Standard of the true value of every thing that ſhould offer it ſelf.

Rev. XVII.

First then, for the KIND of EVIDENCE, that from hence appears sufficient for ones assurance of any thing hereafter; it need be no greater, than that which makes men sure of the meaning of any plain words of Scripture of unexceptionable Authority. For of that kind is the certainty of this Instance. It is not an Evidence grounded upon the necessary connexion betwixt the thing, and its essential properties, as Mathematical Demonstrations are; or such, as it may be proved to be absolutely impossible to be otherwise in the nature of the thing.

It would be hard to prove it absolutely impossible from the nature of God's Veracity, that he should have a further mysterious meaning in expressions, that seem very plain to us, for some great good ends unknown to us. But yet this is so contrary to his ordinary way of revealing his mind, and so seemingly inconsistent with the perfection of his Veracity, that we cannot but be confident, that he means always, as plainly as he speaks; unless he gives clear intimations to the contrary to assure us, that he has an hidden meaning, either by its contradiction to some Truths far more clearly known, or by the inconsistency of the plain sense of the words with that wherewith it is joined, or the like.

From hence therefore it will be expected, that whatever *extravagant, Metaphysical Reasons* a man may have to doubt of it, one ought not to scruple the certainty of any thing, that has the same grounds to make us sure of it, that the several parts of this Proposition rely upon; for that would be of equal force against the sense of the plainest Expressions of Scripture. And besides, it would have the testimony of the unanimous Judgment of all the differing kinds of Parties and Interests in the World against it, whom we find to be all agreed about some of the parts of this Proposition, *only* from the plainness of the Expressions about them, notwithstanding all the wild Possibilities only of their being otherwise meant.

Wherefore it would be thought very reasonable, that one should look upon the several grounds of this present Instance, as so many General Rules to assure us of the certainty of every thing else in these Visions, that was established upon them.

For this end, it may be observed, in the first place, that the chief ground for concluding *Babylon* to be *Rome in the Angel's explication of it*, and its Reign to be an Antichristian Tyranny against

againſt the Church of Chriſt, *before the explication of it* at the 6th verſe, is the common uſage of the Expreſſions in ſuch a determinate known ſignification; eſpecially when compared with the Angel's promiſe to explain the Myſtery with an intention to have it underſtood: It may therefore from hence be eſtabliſhed. Rev. XVII.

That whatſoever is delivered in the 17th Chapter of the Revelations, *in expreſſions of a known ſignification, ought to be taken as it is generally uſed to be underſtood in the World with the like conſtruction, unleſs* it *be inconſiſtent with ſomething more clearly known.* Rule 1.

And next, the certainty, That it is here an Idolatrous ſtate of *Rome* that it is deſcribed in, is grounded upon the neceſſity of a myſtical ſenſe of the terms of *Harlot*, and *Whore* here given to *Babylon*; and upon the known uſe of thoſe terms amongſt the Prophets to ſignify the Idolatry and Apoſtacy of a Nation, or City. From hence then it may reaſonably be required to be granted,

That where there is a neceſſity for a Myſtical Senſe, that Senſe is to be taken which is the moſt generally made uſe of by the Prophets, if not inconſiſtent with ſomething more clearly known. Rule 2.

After which might very reaſonably be urged, That ſince the Angel's Explication of the Myſtery is in the midſt of a very frequent uſe of the ſame peculiar and proper Myſtical Expreſſions in this Prophecy; that it cannot be doubted, but

That the ſame *peculiar, and proper Expreſſions do ſignify all over the Prophecy the* ſame *things which they are ſaid to ſignify in the 17th Chapter of the* Revelations, *unleſs there be ſomething more clearly known againſt it.*

And this being an unqueſtionable aſſurance, that the Angel's Explication was given to afford light to the reſt of the Prophecy, It does ſeem as clearly to aſſure us,

That the ſame *Expreſſions all over the Prophecy, explained, unexplained, and commonly known, do ſignify the* ſame *things, unleſs there be plain grounds againſt it.* Rule 3.

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Theſe Rules ſeem indeed to be the immediate, and neceſſary Conſequences of the grounds of the firſt Propoſition; But that which made me the better ſatisfied with them, was, That they are ſo clear of themſelves, that any impartial Reaſoner about theſe things, would naturally ſuppoſe them, and be in the continual uſe of them, without any regard to the ſtrength of this Concluſion, from which they are fetched. They are ſo obvious, and eaſie, and ſo plain to the common Senſe of all men; and accordingly ſo generally acknowledged by all kinds of Interpreters; That I ſhould have thought it a very unneceſſary trouble to the Reader to have mentioned them, had it not been neceſſary for the conviction of thoſe that are ſceptical in theſe matters; to make it appear to them from this undoubted Example, what are the plain, and known Rules to ſecure an Interpretation upon.

CONSENT.

I could not but ſee the great uſe of this Method, that it would certainly eaſe one of all the perplexities which the different Judgments of Learned Men do ordinarily diſtract mens minds with, and would make me reſt fully ſatisfied of any Concluſion, that I ſhould ſee truly inferred from ſo plain a foundation.

Wherefore upon this account, and the experience I had had of the different Judgments of ſome Great Men about one of the plaineſt Concluſions that one could have met with in the former Inſtance, I thought it worth the while to ſet it up for a Rule for the future,

Rule 4. That, The different *Judgments of Learned Men, ought not to weaken ones aſſent to any thing, which upon an impartial examination of it, appears clear, and undoubted, and is generally acknowledged.*

[*The Two following Chapters may be paſſed over by thoſe, who would only look at the cloſe Connexion of the Demonſtration.*]

References

References to the Second Chapter.

[a] *Cornel. à Lapide* Prolegomen. in Apocalypſ. *De Canonibus Interpretandi*, of the Rules of Interpreting. *Auguſtinus*, Lib. 3. de Doctrinâ Chriſtianâ, cap. 1. The *Apocalypſe*, and *all other Scripture*, is to be taken according to the letter, as it does ordinarily ſignify, *as much as may be*; that is, *unleſs* that ſenſe be found to be abſurd, or contrary to ſound Faith, or good Manners.

Ribera in cap. 6. Apoc. Numer. 51. "*The propriety* of the words (or "their proper literal ſignification) is to be kept to, when there is *no clear* "reaſon againſt it. And in *cap. 7. numer. 1.* ——Becauſe, as it has been "ſaid, we muſt not depart from the *proper* (*literal*) *ſenſe* of the words, "*unleſs* ſome plain reaſon forces us to it.

Thomas de Albiis *Tab. ſuffrag. cap. 17. pag.* 230, 231. "THE BASIS "of all other Interpretations is the *literal ſenſe*, and *only* that which can be "clear from the words; that is, which only can force the Underſtanding "to an aſſent. ——And before ——The Arguments which are to convince "ones Faith, can *only* be fetched from the *literal ſenſe* of the Holy Scripture. "The *other* Senſes, ſince they proceed *only from the Wit* of the Interpreter, "it is clear, that they have the Authority of the Interpreter, *but not of the* "*Scripture* divinely inſpired.

[b] *Ribera*, Procem. in Comment. in *Apocal.* "This Book is a Prophecy, "and has many things like the Old Prophets, and often alludes to them, "and offers an opportunity from thence to find out the moſt myſterious "meaning of it: It has the *ſame phraſes* (or ſtyle) with them, the *ſame* "kind of Metaphors, and Allegories, *&c.*

CHAP. III.

The Second Propoſition, Babylon *the ſame thing in all Chapters of the* Revelations. *The Third Propoſition, That the Judgment of* Babylon *is the deſolation of it in the time of its Antichriſtian Reign.* Babylon *not* Rome *Pagan.* Grotius *examined.*

THE ſecureſt exerciſe of thoſe plain Rules of Interpretation, which were found to be contained in the Firſt Propoſition, will be about ſome of the Characters of *Babylon*, whoſe Explication is already known, and from whence they were drawn. The plaineſt Expreſſions about *Babylon* ſeem to be the account of the deſolation of it immediately before, and after the 17th Chapter, which does offer very fair grounds of aſſurance againſt the moſt current Opinions concerning the particular time of that ſtate, in which it has already been determined to be from the 17th Chapter. For the clearer proof of this, it may be obſerved, That

Propoſit. 2. Babylon *ſignifies the ſame particular ſtate of the Idolatrous, Antichriſtian Rule of* Rome, *immediately before, and after the 17th Chapter, that it ſignifies in that Chapter.*

1. *Babylon* ſignifies the ſame ſtate of *Rome* immediately *before the 17th Chapter, that it does in it.* For immediately after the mention of *Babylon* the Great at the end of the 16th Chapter, and of the Judgment of it juſt then approaching, at the pouring out of the 7th Vial; there comes one of the Angels of the ſeven Vials in the entrance of the 17th Chapter, and offers the Apoſtle an Explication of the Myſtery of *Babylon* the Great, and of the Judgment of it; which in the common acceptation of any ſuch relation of an Affair, all the World would underſtand to be meant of the ſame thing. Wherefore by Rule 1. it muſt then be the ſame time of *Babylon* juſt before the 17th Chapter, that is mentioned in that Chapter: ſo alſo by Rule 3. *Babylon* the Great being a very peculiar Myſtical Expreſſion, muſt ſignify in

in both theſe Chapters the ſame thing, ſince there is nothing more clearly known to hinder it. Rev. XVII.

2. *Babylon* ſignifies the ſame ſtate of *Rome after the 17th Chapter, that it does in that Chapter.* For the 18th and 19th Chapters appear to be but one continued account of the Fortunes of the ſame *Babylon*, that had been mentioned but juſt before in the 17th Chapter. As 1. The Significations of its Ruling Power, Chap. 18. 2, 16. and Chap. 19. 2. are juſt the ſame very peculiar words with thoſe in the 17th Chapter, v. 1, 4, 5. So alſo 2. Its Idolatrous State is ſignified in the ſame Expreſſions, Chap. 18. 3, 9. and Chap. 19. 2. with thoſe in the 17th Chapter, v. 1, 2, 4, 5. 3. The Antichriſtian Tyranny of *Babylon*, Chap. 18. 20, 24. and Chap. 19. 2. is ſignified to be the ſame with that Chap. 17. 6. And 4. Its laſt Deſolation is expreſſed in juſt the ſame words, Chap. 18. 8, 9, 10, 19. and Chap. 19. 3. with thoſe in the 17th Chapter, v. 1, 16.

But to put this paſt all ſcruple, we find ſcarce one Interpreter that is not of the ſame mind.

If it be ſo unqueſtionable, that *Babylon* is the ſame time of the Antichriſtian Rule of *Rome* immediately *before*, *after*, and *in* the 17th Chapter, then it can hardly be doubted, but that

Babylon *is the ſame in the 14th Chapter with the reſt of the mentions of it in the other Chapters, by* Rule 3. Nor but that Corollar.

The Judgment of Babylon *in the 16th, 17th, 18th, and 19th Chapters is the deſolation of* Rome *by Fire in the time of its Antichriſtian Reign in thoſe Chapters.* Propoſit. 3.

1. That the Judgment of *Babylon* in thoſe Chapters is *the deſolation of it* by Fire, is ſignified by the fulleſt Expreſſions that could be uſed for that purpoſe; ſuch as the being utterly burnt with fire; and ſo burnt, that the ſmoak of it aſcended up for ever: And, the being thrown down with violence, ſo as not to be found any more at all; but to be like a great Milſtone caſt into the Sea. All which are Expreſſions taken out of the Prophets, to ſignify the utter deſolation of the City *Babylon* at the ruine of the *Babylonian* Monarchy. So that both the common, and uſual Senſe, and the known uſe alſo of theſe Phraſes amongſt the Prophets, do neceſſarily determine them to ſignify the utter deſolation Chap. 18. 8, 21. Jer. 50. 39. Jer. 51. 7, 8, 13, 35, 37. 45, 64.

Rev. XVII. lation of *Babylon* here at the laſt end of that Empire, that it does here myſtically ſignify, by *Rule* 1, and 2. that is, at the laſt end of the Antichriſtian Reign of *Rome*, which is in all theſe Chapters ſignified by *Babylon* (by *Propoſit.* 1. and 2.)

2. And further, That this deſolation of *Rome*, is certainly *in*
1. *the time of its Antichriſtian Reign*, is as evident, 1. Becauſe *Babylon* does in all thoſe places of the Prophets, to which the Characters of it do here allude, ſignify the *Babylonian* Throne, or
2. Monarchy. 2. And here is it alſo found to ſignify the City of *Rome*
3. in its Antichriſtian Domination (by *Prop.* 1.) 3. And the deſolation of *Babylon* in the Prophets, for which the ſame Expreſſions with theſe here are uſed, does ſignify the laſt end of that Mo-
4. narchy, or Ruling Power. 4. And beſides, It is the general uſage of the Prophetical Writings, to ſet out the laſt Ruine of a Ruling People by the deſolation of the chief City of that Nation at the ſame time. Thus is the Ruine of the Kingdom of *Iſrael*, *Judah*, *Egypt*, and of the *Babylonians*, repreſented by the Deſola-
5. tions of *Samaria*, *Jeruſalem*, *Noph* and *Babylon*. 5. But more particularly is it ſet forth in this Prophecy, that the deſolation of *Babylon* is not after the end of that Monarchy, which it here repreſents. For *The Beaſt*, whoſe Heads do repreſent this City, and is himſelf called the King of it, is not dethroned till after the deſolation of *Babylon* in the 18th Chapter, as appears Chapters 19, 20.

And Chap. 16. 14, 19. The Judgment upon *Babylon* is betwixt the meeting of the Strength of that Monarchy in *Harmageddon*, and the laſt end of it in the 19th Chapter.

From hence it appears, That

Corollar. Babylon *in none of the mentions of it in the* Revelations, *can be* Rome *Pagan.*

" This may ſafely be concluded from the name of *The Whore*
" here given to *Babylon*. For when a Nation or City is ſaid in
" Scripture to commit Fornication, or to be an Harlot, It ſig-
" nifies that Nation or City to have apoſtatized from the True
" Religion to Idolatry (ſee the three firſt Chapters of *Hoſea*:)
" And therefore muſt *Babylon* here ſignify *Rome* Chriſtian turned
" Idolatrous, which was not till after the time of *Rome* Pagan.
" The name of *Harlot* is indeed given to *Nineveh*, Nahum. 3. 4.

" But

" But that Prophecy was after that of *Jonah*, in whoſe time the " people of *Niniveh* are ſaid to have believed in God, and to have " repented, *Jonah* 3. 5, 10. And ſo the Idolatry of *Nineveh* after " that time, was her Apoſtacy from the true Faith. Rev. XVII.

But it is much more confirmed from the preceding Propoſitions: For *Babylon* is, in all the mentions of it, the ſame Antichriſtian ſtate of the Reign of *Rome* (by *Prop.* 2.) — And in that ſtate of it, it is deſolated by Fire (by *Propoſ. præced.*) — But this was never known to have been done in the time of the Reign of *Rome*-Heathen. There was nothing that had the leaſt appearance of the deſolation of *Rome*, or of the diſſolution of the *Roman* Government, at *Conſtantine*'s Triumphs over Paganiſm; much leſs was there any thing like the leaſt part of the deſcription of the deſolation of *Babylon* by fire, as it is here moſt remarkably ſignified.

But *Grotius* and Dr. *Hammond*, to uphold their applications of theſe things to *Rome*-Heathen, will have *Rome* to be *Babylon* two hundred years after it was come under the Chriſtian Emperors, becauſe there were a part of the Senate, and now and then a Conſul, that were Pagans, for that ſpace of time after *Conſtantine*'s Triumph over Paganiſm; and therefore, that the laſt deſolation of *Babylon* by fire, was at the burning of *Rome* by *Totila*, *An.* 546. where the ſtorm of the Enemies fury lay almoſt wholly upon the Pagan Party, and the Chriſtians were moſt ſaved by flying to the Churches.

In the firſt place, it may here by the way be obſerved, what becomes of the ground of Dr. *Hammond*'s confidence, That the things in the *Revelations* were all to be fulfilled in the Times next to the Age in which they were ſeen, from what is ſaid Chap. 1. 1. *Things that muſt ſhortly come to paſs.* For here are near five hundred years time allowed by the Doctor for the fulfilling them. And then he makes the *Turks* alſo to be foretold in them beſides, by *Gog* and *Magog*, which requires ſome hundreds of years more; and yet the Doctor ſpeaks with a great confidence and aſſurance of the fulfilling of all, ſoon after the time that the Prophecy was given. Chap. 20. 8.

But without further concern about that, let us now obſerve the ſtrange abſurdities of this Explication.

Rev. XVII.

1. According to this, *Rome* must be *Babylon*, or *Rome* Pagan for 200 years after that the *Babylonish* Throne in it had been pulled down, and when its conquering Enemy, the Christian Church, had been for all that time triumphing in its room, in the Imperial Throne, in the publick Laws, in all parts of the Government, and in the publick places of Divine Worship.

Rev. 18. 20. 2. And then *Rome* Christian, whilst it was the possession of a Christian Prince, must be supposed to be burnt, to bear the vengeance of *Rome* Heathen, for shedding the Blood of Christian Saints and Martyrs, so many years after that Heathenism had been there publickly triumph'd over.

Rev. 18. 4. 3. The Christians also, who did then defend their City against another Christian Prince, must be supposed to be called upon from Heaven to come out of it, and so to give up their Masters Right to the Enemy, lest they should be made to partake of the punishment of *Rome*, for its Heathenism 200 years before, to which they were the greatest Enemies; for none was more zealous against Paganism, than *Justinian*, who was at that time Lord of *Rome*, as appears by the severity of his Laws against it.

Rev. 18. 20. 4. Of the same extravagant nature must it be, to make the Heavens, the Apostles and Prophets, and all the faithful Christians in the City at that time, to triumph with joy at the burning of the Houses and Goods of most Christians, and a few Pagans together, and at the taking of a City by the Christian *Goths* from the Christian *Romans*.

5. And the burning not a third part of *Rome*, as *Grotius* confesses of this Exploit of *Totila*'s, and the slaughter of a few Pagans in it, must be made to be, the giving *Rome*-Pagan double revenge for the Blood of the Prophets and Saints, and of all that were slain upon the Earth by the Pagan Power of *Rome* all over the Empire: It must be the giving *Rome*-Pagan the Cup of the Wine of the fierceness of the Wrath of God.

Rev. 8. 6.

Chap. 16. 19

6. The Pagan Kings also of the *Roman* Empire, which had committed Fornication with *Rome*-Pagan some hundreds of years before, that is, had complied with the *Roman* Idolatry, must in this way be supposed to be alive, to lament the sad condition of a Christian City at the taking it by a Christian Prince; or, at best, the Heathen Kings then in the World, no body knows

Rev. 18. 9.

knows where within many hundred miles of that City, muſt grievouſly lament for the ſlaughter of ſome Pagan *Romans*, with whom they had been uſed to comply in the Pagan Way. Nothing indeed does make *Grotius* more to be ſuſpected of intending only to play with this Prophecy, or only to vex ſome hot Apocalyptical Men amongſt his Adverſaries, than the ſeemingly-wilful Application of the Kings of the Earth, that had committed Fornication with *Babylon* in the 18th Chapter, to the Pagan Senators of *Rome*; when he had but a few Verſes before, in the 17th Chapter, determined the ſame words to ſignifie the Kings of all the Nations of the *Roman* Empire. Rev. XVII. v. 2.

7. *Rome* muſt again be ſuppoſed in this way to have been in the height of her Wealth and Riches, by which ſhe is deſcribed in her Idolatrous ſtate, as decked with Gold, and Pearls, and Precious Stones, at the time that ſhe was burnt by *Totila*: For it is ſaid at the burning of her, That *in that one hour was ſo great Riches brought to nought*; which ſuppoſes, that thoſe Riches muſt be in her at the time of her Deſolation. But this is quite contrary to the ſtate of Paganiſm in *Rome* at that time, whoſe Glory had been there laid in the duſt many Generations before. Rev. 18. 17.

8. How monſtrous a force alſo upon the Text muſt it be, to make *Rome* the Object of the fierceſt Wrath of God, at a time when ſhe was every-where owned for the Queen of all Chriſtian Churches, only for having ſaid in her heart ſome hundreds of years before, in her Pagan ſtate, *I ſit as a Queen, and ſhall know no ſorrow?* But, indeed, the plain words do repreſent her ſaying in her heart, juſt about the time of theſe laſt Plagues upon her, *I ſit as a Queen*, &c. which does plainly ſignifie, That the Ruling State, in which *Rome* is to be at the time of this laſt end of her, is the Object of this Judgment: And this in *Totila*'s time, being a Chriſtian Government, the boaſt of the Reign of Chriſtianity then, under the term of *ſitting as a Queen*, would, according to this, be the reaſon of the Deſolation of it, under the Notion of a Pagan Empire. Rev. 18. 7.

9. And what can that cry of the admirers of *Babylon*, v. 18. be underſtood of, but of *Rome*, as *at that time* the Seat of Empire?—*What is like unto this great City?* Now, what were the Pagans in *Totila*'s time the better for *Rome*'s being the Seat of a great Empire, which was contrary to their way? How come Rev. 18. 19.

Rev. XVII. they to lament and compassionate its loss of Empire? Or how indeed did it at all lose of its Empire, by changing Princes? Or wherein was it then so great in Empire before the burning it, or so less after it, when it had not been the Imperial or Royal Seat for above 100 years before that time; and was by the taking of it, but returned into the same hands that it had been in for near 50 years together but ten years before that time, and when presently after it was returned again into the same hands that it was taken from, within a few months after the burning it, and was then repaired again?

10. And this last Consideration of the return of the *Roman* Emperour again to the possession of the City, within so short a time, is evidence enough, That it is impossible that *Totila's* Exploit should be the burning of *Babylon* in this place, even by a Rule that *Grotius* himself has set up about the signification of the word *for ever*, upon ver. 19th Chap. 3. where it is said, That *the smoke of the burning of* Babylon *ascended up for ever*: He says, That whenever that term *for ever* is joined with the destruction of a City, it signifies, That it shall not recover again of a long time; whereas *Rome* was re-built the next year after the burning a small part of it by *Totila*.

I will not here insist upon the significations of a final Desolation of *Rome*, upon those emphatical expressions, which at first seem to design such a thing, because I see all the same phrases used by the Prophets of the fall of Cities, as the Seats of Empire, which yet continued considerable Places after that, under other Rulers.

11. But that which seems the most inexcusably to condemn *Grotius's* fancy, is, That most of these expressions concerning the Desolation of *Babylon*, are used in the Prophets for nothing but the end of a Monarchy that enslaved the Church of God; and which also they do of themselves most of them naturally signifie. Thus are the People of God commanded to come out of *Babylon*, just before the overthrow of the *Babylonian* Monarchy; and the expression it self does naturally signifie, That the Body of the People out of whom they were to come, were *Babylonians*; and so therefore must the chief Body of *Babylon's* People have been Idolatrous, and Enslavers of his People.

Jer. 50. 8. & 51. 6, 45.

So also the rejoycing over *Babylon* at her fall, and the calling to the People of God to reward *Babylon* double of what she had done

Jer. 50. 14, 48, 29.

done to them, and the riches of *Babylon* at her desolation, and the name of *Babylon the Great*, said at that time to be destroyed, and her Greatness admired by those that lamented her at the time of her fall, and the Kings of the Earth who had committed Fornication with her at that time bewailing her, do all naturally signifie, That *Babylon*, at the time of her desolation by fire, is then a Nation oppressing the People of God, in great splendor in that way, and bewailed by persons who themselves had been partakers in her Glory; and so are they used by the Prophets from whence they are fetched, about the end of the *Babylonian* Monarchy. Rev. XVII. *Isa.* 47. 8.

It is therefore impossible, that *Rome*-Christian burnt, should be *Babylon* desolated by fire.

12. It is also to be remembred, That the signification of *Babylon*, in this very Prophecy, has been already concluded to be the City of *Rome* in an Ecclesiastical Domination, *Prop.* 1. And therefore must the fall of it be the last-end of that *Roman* Domination, and not the last-end of the Favourers of it only. And then how inconsistent is it, to make the burning of *Rome*, in a Domination quite contrary to that Church-rule, which is called *Babylon*, to be the ruine of *Babylon*?

13. To conclude, *Grotius*'s Explication of the Characters of falling *Babylon*, do some of them suppose, That *Rome* at the taking it by *Totila*, was actually at that time a Seat of Empire; and the rest, That it was a Pagan City; neither of which were true. The desolation of it, he understands only of the loss of the Imperial Majesty of it, the distinction of the People of God from it; and the name of *Babylon*, he interprets of its being a Pagan City. Now *Rome* had not actually been the Seat of the Empire for above an hundred years before: *Ravenna* was the constant residence of the Emperours, and Kings of the *Goths*, and had left off being a Pagan City ever since the publick Reformation of it by *Constantine*: for a few Pagan Temples cannot make the contrary Government of a City have the name of a Pagan City.

Here then we have a sufficient earnest of what *Grotius* is capable of venturing at in the Interpretation of these Visions, and is enough to prevent all the danger of being over-born in any thing here by the Authority of his Judgment only.

Rev. XVII.

And the most [a] Eminent of the *Roman* Interpreters do also agree in this Opinion, and shew it to be the mind of the [b] Ancient Fathers.

It is a great confirmation of the evidence of these inconveniences against the making *Babylon Rome*-Heathen, That they have forc'd the most judicious and ingenuous of the *Roman* Interpreters rather to venture upon applying all to the City of *Rome* in an Apostacy from the *Roman* Church, about the end of the World, for three years and an half, acording to the time of forty two months, or twelve hundred and sixty days, assigned for the Reign of *the Beast*; tho' they have thereby manifestly endangered the Two Chief Notes of their Church, that is, *Universality* and *Infallibility*: For *Babylon* must then seduce All Nations, and All the Kings of the Earth; which must at least signifie all the Nations within the bounds of the *Roman* Empire, which must be vastly greater than the rest of the *Roman* Church: and then it would have the Authority of *Rome* it self at that time, and of all its Empire, to make it a fallible and deluding *Roman* Church, greater than any remaining part of that Church.

Rev. 17. 18.

But the certain Obstacles against this are, first, That *Rome* must thus be supposed to get the Conquest of all Nations, and of all the Kings of the Earth, within three years time, (for that is made to be the time of her Reign); and not only to get such a miraculous Conquest in that time, but also to make all Nations own her Idolatry in that space of time; which must be a far greater Miracle than ever God yet suffered the Devil to work in the World; and that also against all the Light and Resolution of mens Consciences to the contrary, which is a more difficult matter to bend against the Natural Course of it, than the subject-matter of any other Miracle.

Rev. 17. 2.

Rev. 18. 15.

Rome must also by this, be supposed to advance all Merchants to an incredible Stock of Wealth and Riches, within the space of three years and an half, by Foreign Traffique with her: For these Merchants are to be all that trade by Sea, and the Great Men, or Princes of the Earth. And how monstrous a thing is this to think of Foreign Merchants within so short a time, when the business of but one

v. 17.

ordinary

ordinary Voyage does take up the beſt part of one of thoſe years? Rev. XVII.

This the chief Author of this Opinion, *Ribera*, does ingenuouſly confeſs to be a very hard thing to imagine the manner of; and that He himſelf does account it a wonderful and miraculous thing; and thereby does ſeem to allow us the liberty of taking it for a kind of incredible thing, as Miracles before they are done are generally accounted to be.

And then this makes it at leaſt very highly probable, That the time of forty two months, or of one thouſand two hundred and ſixty days of the Reign of *Babylon*, with *the Beaſt* who carries her, and to whoſe Seven Heads ſhe is always fixed, muſt be underſtood in ſuch a myſtical ſenſe, as will give time enough for the things that are deſcribed to be done in that Reign, and according to the uſe of ſuch parts of time in a myſtical ſenſe amongſt the Prophets, by *Rule* 3. which will make the time of *Babylon* to begin many Ages before the end of the World.

From hence then it appears, That we have this encouragement already for our hopes of a clear Determination of the Application of this Prophecy, (*viz.*) That there are but three ways yet pitched upon for the Application of it; that is, to *Rome*-Pagan, to *Rome*-Chriſtian, and to *Rome* about the end of the World: The firſt of which has been found to be very Abſurd, and the laſt Incredible. And this is an inviting fore-taſt of the ſatisfaction that may be expected from the more orderly and cautious Examination of the Grounds of all clear Determinations concerning theſe Viſions.

References

References to the Third Chapter.

[a] *Cornel. à Lapide* in cap. 17. Apocalypſ. v. 2. *Ex dictis patet*, non eſſe probabile, *&c.* From what has been ſaid, it appears, That it is not probable, what a Learned Man has imagined, *viz.* That thoſe things which we meet with in this, and the following Chapter, may be underſtood of the Sacking of *Rome* by *Alaricus*, *Genſericus*, *Odoacer*, and *Totila*; for thoſe Exploits were not done by Ten Kings, (*as it is in the Text*), but by ſingle Kings.——Nor were they ſo conſiderable, as that ſhall be, which is deſcribed in the following Chapter; that is, *the laſt*, and *never-before-parallell'd* Ruine of *Rome*.

So alſo *Malvenda*, pag. 186. in cap. 19. v. 9. Apocalyp.——It is manifeſt, That this denotes the burning of *Babylon*, that is, of *Rome in the end of the World*.

Idem, pag. 187. *Equidem ſi cuncta, &c.*——For if what the H. Evangeliſt has delivered from the 11th verſe (Chap. 18. *Apocal.*) be obſerved,—— one may ſee very plainly from thence, That *John* did undoubtedly propheſie of that ſtate in which *Rome* ſhould be about the end of the World.

Bellarmin. lib. 4. de Pontif. cap. 4.—— Nor is it any Objection againſt this, That *Rome* is to be laid waſte, and burnt, according to *Rev.* 17. 16. For this will not be till about the end of the World.

Ribera in cap. 18. Apoc. v. 21.——But the Greatneſs of the Stone ſignifies ſomething more, *viz.* That *Babylon* is to be utterly deſtroyed,—— ſo that there ſhall be no footſteps of it to be ſeen. And v. 22.—— After this manner do the Prophets uſually ſpeak of Cities that are ruined. *Jerem.* 25.

Malvenda de Antichriſto, pag. 185.—— The firſt Opinion, (*viz.* That *Rome* will be an Idolatrous Harlot in the time of Antichriſt) is probable, becauſe *Rome*, which is to be deſtroy'd about the end of the World, muſt be deſtroy'd for ſome Crime againſt the Church of Chriſt.

Ribera, pag. 455. in cap. 14. Apoc. num. 44. —— For that *Rome* ſhall be utterly burnt, not only for its former ſins, but alſo for thoſe which it ſhall commit in the laſt times, is *ſo manifeſtly* to be known from theſe words of the *Apocalypſe*, that the *ſilliеſt man in the world cannot deny it*.

[b] *Alcaſar* Notat. 13. Procemial. —The Ancient Fathers—did agree, That the *Roman* Empire ſhall continue till the City of *Rome* ſhall be burnt with corporeal Fire; and that alſo by Ten Kings.

CHAP.

CHAP. IV.

Inferences drawn from the former Chapter, to diſcover the Nature of the Three laſt Heads of the Beaſt, and the time of the Reign of the laſt, called, The Beaſt. *An Account of the Author's Method.*

THE determination of the Reign of *Babylon* to the times after the end of *Rome-Pagan*, which ſeems now to be unqueſtionable, does offer a very fair light for ſome general diſcoveries about the Myſtery of the Beaſt, and his Heads, which ſeem by the order of them to be deſigned to be the Clue to direct us in the intricate Mazes of theſe Viſions.

For *Babylon* and *the Beaſt* are repreſented as inſeparable Companions in the 17th Chapter. *The Beaſt* ſeems to be confined to that City by his Heads, which are ſaid to be the ſeven Hills upon which the City is ſeated. And ſince it is already known what City *Babylon* is, it cannot then be doubted but that *the Beaſt*, who is ſaid to be a King, muſt be the King of that City. So that if the Reign of *Babylon* has been clearly proved to be after the time of *Rome*-Pagan, the Reign of *the Beaſt* muſt alſo be allowed to be as long after that time.

Now if any part of the Reign of *the Beaſt* was in being ſo long after the time of the Viſion, this does plainly determine what kind of Kings the Heads of *the Beaſt* muſt be, whoſe Succeſſions ſeem to be given on purpoſe to meaſure out the time betwixt the date of the Viſion, and the appearance of the laſt of them in Rule, called *The Beaſt*; for *the Beaſt* is determined by the Prophecy to be the third King in order after Him who reigned at the time of the Viſion. He is ſaid to be an Eighth to him that was a Sixth at the time of the Viſion. Rev. 17. 11.

From hence would any conclude, That ſince the eighth of theſe Kings, or *the Beaſt*, is found to be in Rule after the time of *Rome*-Pagan, that is, ſome hundreds of years after the time of the Viſion, that His Reign, and the other two Reigns before him from the time of the Viſion in St. *John*'s days, could not poſſibly be the Reign of three ſingle perſons only; for there were near three hundred years betwixt the time of the Viſion, and

Rev. XVII. the full end of *Rome* Pagan, before which the Reign of *Babylon* and *The Beast* have been proved impossible to be: And within that space of time there were above thirty Successions of single Persons in the *Roman* Throne.

It would therefore next be necessary to enquire from the *Roman* History, what else the first of these three Kings, who is said to Reign at the time of the Vision, could possibly be. It will appear from thence, that there was no other King of *Rome* at that time, but a single Emperour. Wherefore since it has been found impossible, that it should be the single person of that Emperour, who is meant by the King then Reigning; there is nothing else that can be meant by it, but that form of the Supreme Government, which the Emperour's Title gave name to, or the Imperial Government then in power. And consequently, by the same reason, must all the three Kings, of which *The Beast* is said to be the 8th, or last, be so many successive Changes of *Roman* Government from the time of the Vision.

Since therefore the first of these three Kings is known to be the Imperial Government in the days of St. *John*; all that seems needful to be done to determine the time, and the particular form of *Roman* Government, that is called *the Beast*, is to enquire from History, what successive Changes there have been in the *Roman* Government since the time of the Vision. For the next Change but one to the Imperial Government in those days, must certainly be *the Beast*. And *Bellarmin* is so far of the same mind in this, That according to him, the true state of the difference betwixt them and us in this Affair, is, whether the Imperial Government at the time of the Vision has ever since that time been cut off, which makes him take such pains to prove, That the same Imperial *Roman* Government continues unchanged to this day: And thus all the difficulty that remains, seems according to him to be no more than to enquire after, and rightly judge of the matter of Fact from History. For he grants, that nothing can be meant by *The Beast*, his Heads, and Horns, but *Roman* Power: Tho' he takes no notice of the distinction, and order of Succession amongst them.

THE SEEMING evidence of the Conclusions before mentioned, even in the judgment of the most Zealous, and the most able Defender of the *Roman* Interest, is a very satisfactory proof, that the

the Angel, that offered that Explication of the Myſtery to the Apoſtle, did really intend to be underſtood, according as one would expect from the promiſe of an Explication of a Myſtery from ſo Divine a Perſon. And this is a great encouragement to any, that is willing to take the pains for it, to ſearch after the true means to determine the right ſenſe of this Explication. The Angel firſt promiſes to unfold a Myſtery, begins it in very known Expreſſions, goes on in other Characters, that ſeem to be clear. Who would not then poſitively conclude with himſelf, that the main ſtrokes, and Myſtical Characters in which it is expreſſed, muſt certainly be intelligible enough by ſome means in our power, eſpecially when we find ſo many Excitations in this Prophecy to underſtand it? Rev. XVII.

But I ſaw ſo many miſcarriages in attempts in this way, and could find ſo little clear ſatisfaction in the moſt cautious Interpretations, that I was afraid of nothing more, than of being ſatisfied about theſe things too ſoon. There are ſuch fair Appearances, and grounds for ſtrong Preſumptions, That the greateſt danger lies in being too ready to cloſe with a ſeemingly obvious Senſe of the Angel's Explication. My aim was at aſſurance in theſe matters; and the beſt way for that, I concluded to be, To ſearch for difficulties to counterpoiſe the too much proneneſs of my Inclination to haſten to a determination. There ſeemed to be a great variety of ſhows of *the Beaſt*, which *Grotius* makes a great advantage of to the battling of all the force of the beſt Demonſtrations, drawn from the Synchroniſms of the ſeveral deſcriptions of it in the ſeveral Chapters.

There ſeems alſo to be a great ambiguity in the notion of *The Beaſt*. There are no diſtinguiſhing Characters of the Heads from *The Beaſt* himſelf, nor of their Nature in general, nor of their Conſtitutive differences from one another; and it ſeemed but a preſumption to make all the reſt of the Heads to take their determinate form from what was diſcovered to be the nature of the ſixth Head; upon which nevertheleſs does depend all the hopes of coming to a particular knowledge of the time of the Reign of *The Beaſt*: and without the knowledge of the particular time of that Reign, it is in vain to think of any thing of this nature.

Theſe Conſiderations made me conclude, That the Angel's Explication did ſuppoſe, and direct to ſome other known Key

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to come to a full understanding of his mind. It was obvious thereupon to apprehend, that *The Beast*, and his Heads, and Horns, being very mystical kind of Expressions, it was necessary, for the clearer knowledge of them, to consult the common acceptation of them amongst the Ancient Prophets in like matters to these here before us, according to *Rule* 2.

I was soon satisfied in this. I found by the unanimous [a] consent of Interpreters of all Parties, That the Terms of *the Beast*, and his Heads, and Horns, and most of his Characters, had a very unquestionable reference to the frequent use of them about the same kind of Subject in the Prophet *Daniel*.

But I was extremely surprized to find also, That by the same Unanimous agreement of all the Considerable Interpreters of all Ages, excepting only some few of this last Age, it was granted, That the Terms of *Beasts*, and their Heads, or Horns, and indeed all other Figures and their parts signifying Dominion, as it is here in these Visions, had but one constant, uniform Signification in general all over the Prophecy of *Daniel*; and that also in great variety of Instances: And withal, That by the concurrent agreement of those few also, that differed from the rest, there needed nothing more to prove such a constant, uniform Signification of these Figures, but only this, *viz.* That *The Fourth Beast*, or Kingdom, in the 7th Chapter of *Daniel*, was the *Roman* Monarchy.

This gave me very confident hopes of fixing the same kind of mystical Terms in the Visions of the *Apocalyps* to setled Notions, and certain Definitions, and thereby of coming to some assurance about those things, notwithstanding all the ambiguous and various acceptations of the Expressions, in which they were conveyed; which I accounted well worth all the closest application of my thoughts, as a thing of the most useful importance to the World for the clear determination of the aim of this Prophecy, as well as for mine own particular satisfaction and benefit.

I have therefore for this end endeavoured to demonstrate the constant, uniform acceptation of the Schemes of *A Beast*, and its parts, all over *Daniel*: And this requiring the certain knowledge of the Interpretation of the *Fourth Beast*, or Kingdom, in the Seventh Chapter of *Daniel*; and the determinate application of that, relying chiefly upon the determination of the undoubted

doubted ſignification of the Kingdom of the Son of Man that ſucceeds that Fourth Kingdom; Theſe make up the Demonſtration of the deſign of the Second Book from the Intrinſick Arguments of the Prophecy of *Daniel* it ſelf. Rev. XVII.

But the cleareſt proof of the ſignification of the *Fourth Beaſt* in *Daniel*, is the exact agreement of it with *The Beaſt* in the *Revelations*; And that alſo in ſome ſuch peculiar Characters amongſt the reſt, as are impoſſible to belong to more than one and the ſame Kingdom, and to the ſame time of that Kingdom: This therefore is added to the other Evidences that are drawn from the Prophecy of *Daniel* it ſelf, as a moſt undoubted confirmation, That the *Fourth Beaſt* or Kingdom in *Daniel*, is the Kingdom of the *Romans*.

Who indeed would not be ready to conclude with himſelf, before ever he comes to examine the grounds that there is for it, That ſo general an agreement of all the differing Parties of Interpreters for ſo many Ages, as has been obſerved, about Myſtical Expreſſions, where there is ſo great a ſcope for Fancy to expatiate in, muſt certainly have very plain and expreſs grounds for it in the Prophetical Writings, and very obvious to common obſervation? And this is another conſiderable thing to fortify the aſſurance that the ſtrength of the Proof it ſelf does offer.

But the Characters in which *The Beaſt* in the *Revelations* does ſo exactly agree with thoſe of the *Fourth Beaſt* in *Daniel*, and which are the ſureſt Proof, That that *Beaſt* in *Daniel* muſt be the Kingdom of the *Romans*, are fetched from ſeveral diſtinct Shews of the *Apocalyptick Beaſt* in ſeveral Chapters: And theſe ſeveral Shows are by ſome Learned Men judged to be the Shows of different *Beaſts*; whereas the proof of the exact agreement of *The Beaſt* in *Daniel*, with that in the *Revelations*, from the ſeveral Characters of thoſe different Shows, does ſuppoſe it to be but one and the ſame *Beaſt* in all thoſe Chapters.

This made it neceſſary to ſettle the notion of *The Beaſt* in the 17th Chapter of the *Revelations*, and to ſhew, that all the mentions of that which is called *The Beaſt* in all the other Chapters, are but ſo many Accounts of that one and the ſame particular ſtate of *The Beaſt* that it is found in in the 17th Chapter: And that therefore all the ſeveral Characters of *The Beaſt* in thoſe ſeveral Chapters, are but the Characters of one and the ſame thing. And this it was requiſite to prefix in the Firſt Book

before

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before all other reaſonings that are fetched from the nature of that *Beaſt* in the following Diſcourſes.

After the determination of the conſtant and ſetled ſignification of a *Beaſt*, and of the parts of it ſignifying Dominion, from the frequent uſe of thoſe Schemes in *Daniel*; The buſineſs of the Third Book is to apply theſe general Notions to *The Beaſt* in the *Revelations*, and to the parts of it: And from the known ſignification of that Head of *The Beaſt*, which in the Prophecy is ſaid to reign at the time of the Viſion; and from the immediate Succeſſion of the other two Reigns after it, to determine the time of that particular ſtate of *The Beaſt*, which is by way of eminency called *The Beaſt* alone by it ſelf, and the Eighth King; and which is the Great Subject of theſe Viſions.

And then the Explication of all the Uncouth Characters of *The Beaſt* is the laſt Finiſhing-work of this Deſign in the Fourth Book.

And this may give the Reader a diſtinct and comprehenſive view of my whole Deſign at once, and of the Order of my Method towards it.

References to the Fourth Chapter.

[a] Biſhop *Andrews*, p. 234. *Reſponſ. ad Bellarm. Apolog.* "ſpeaking of Saint "*John* in the *Revelations*. —He borrows that way of ſpeaking from "*Daniel*, of whom he is almoſt every-where an Imitator. And immediately after, *Vix enim reperias apud* Joannem, *&c.* You ſhall ſcarce find "a Phraſe in the *Revelations* of St. *John*, that is not taken out of *Daniel*, "or ſome other Prophet.

Bellarmin, l. 3. de Pontif. c. 5. *Jam vero*, Daniel, *&c.* "Now *Daniel* "in the 7th Chapter of that Prophecy, does very clearly deſcribe the ſame "Four Kingdoms by Four *Beaſts*, that is, the ſame with thoſe Four in his "2d Chapter, and which are the ſame *Four Beaſts* that are mentioned in "the Deſcription of *The Beaſt* of the *Revelations*.

Blaſ. Viega, in cap. 13. *Apoc.* v. 1, 2. "*Sciendum eſt* Danieli, *cap.* 7, *&c.* "It is to be conſidered, that there was a Viſion like to this, ſhown to *Da*"*niel* in the 7th Chapter of that Prophecy, where the buſineſs is about "Antichriſt, upon the Explication of which this Viſion of ours here does "depend.

See Mr. *Medes* Diſcourſe, *Regnum quartum* Danielis *eſt Regnum* Romanorum.

Alcaſar. ſect. 3. cap. 13. *Apoc.* v. 1.

Marina

" *Marina Bestia* (cap. 13. *Apoc.*) Evidenter *respicit quartam* Bestiam Da-
" nielis, *cap.* 7. &c. *The Beast* that arose out of the Sea (cap. 13. *Revel.*)
" does *evidently* relate to the *Fourth Beast* in the 7th Chapter of *Daniel*,
" —— *Quæ etiam quatuor Regna, sive Imperia* (*sc. in* 7°. *cap.* Dan.) du-
" bium non est *in statuâ illâ* Danielis, *cap.* 2. 31. *præfigurata fuisse*, —Besti-
" am Apocalypticam *continere in se tres priores Monarchias, quas dicitur apud*
" Danielem *devorasse*. Which Four Kingdoms, or Empires (*viz.* in the
" 7th Chapter of *Daniel*) are unquestionably foretold in the Statue, *cap.* 2.
" 31. —— And *The Beast* in the *Revelations* does contain in it (or is
" there described to be made up of) these three Monarchies, which it
" is said in *Daniel* to have devoured *Idem in cap.* 12. Apoc. *v.* 3. *de*
" 10. *Cornibus*.

" —— *Non aliud fundamentum, &c.* There needs no other founda-
" tion for the Interpretation, but only to look out a conformable Ex-
" plication of it with that of the Ten Horns of the *Fourth Beast* in the
" 7th of *Daniel*; by which it is *evident*, that it signifies the *Roman* Em-
" pire.

See the References to the Third Chapter, Lib. 2. Note [a]. *especially* Malvenda *and* Ribera.

CHAP.

CHAP. V.

The distinct Notion of The Beast *enquired into. The Fourth Proposition, Every one of the Eight Kings, is one of those called the Seven* in general, *Rev.* 17. 10, 11. *The Eighth King one of Seven, that were past, revived. The Fifth Proposition, Every one of the Eight Kings, is one of the Seven Heads.* The Beast *is* The Beast *under the Last Head. The Sixth Proposition, with its Corollaries. The Seventh Proposition,* The Beast *is a Sovereign Power of* Rome *in its Idolatrous Antichristian State.*

THE foundation of all satisfaction about the certain time of that Idolatrous Reign of *Rome*, that is signified by *Babylon*, does seem to depend wholly upon the means that are offered from the Angel's Explication to determine the time of the Reign of *The Beast*, which appears all over the Prophecy with that City as its inseparable Companion. There seems to be no other means left to fix that particular time, but the Succession of the Heads of *The Beast*; the three last Reigns of which seem to be on purpose singled out from the general sum of the other five, and to be distinctly mentioned one after another, for no other end, but to direct us from the knowledge of the first of the three (said then to be in Rule, when these words were spoken, and so might easily be known) to determine the particular time of *The Beast*, who is made to be the next Reign but one after that Ruling-Power, which was then in present possession.

But before any thing can be well setled upon this bottom, the use of the Term of *The Beast* must be first sufficiently cleared. For it seems to have an ambiguous Signification in it, which may defeat all our hopes of fixing it to any determinate meaning.

Sometimes it seems to signify a thing common to all the Seven Heads, when it is represented as the common Subject of them

them all in their ſeveral ſucceſſive Reigns; and ſometimes it ſeems to ſignify nothing but one of its Heads in diſtinction to all the reſt. Wherefore it ſeems to be the firſt thing that is to be enquired after, Whether there can be any determinate and fixed ſignification ſetled upon the uſe of this Expreſſion: And the fear of miſtaking in ſo fundamental a Point, made me think it neceſſary to be very cautious of every ſtep I made in it, and to have a diſtinct comprehenſion of it, before I ſetled my ſelf upon it. Rev. XVII.

For this purpoſe I found it requiſite to begin with this *Propoſition* as the ground of all that was to follow.

Every one of the Eight Kings reckon'd up in order (Rev. 17. 10, 11.) *is one of thoſe called the Seven Kings in general*, v. 10. Propoſit. 4.

Nothing can well be more plainly ſignified, than this in the Text after this manner; *They are Seven Kings, Five are fallen, one is, and the other is not yet come; and when he cometh, muſt continue a ſhort ſpace; and the Eighth is of the Seven.* What can more plainly ſignify the parting the whole ſum of the Seven Kings mentioned juſt before, into *five*, and *one*, and *the other*; and *an Eighth which is one of thoſe Seven?* For who would ever underſtand thoſe words otherwiſe, than in this plain ſenſe. They are *Seven* Kings, *Five* of which *Seven* are *fallen*; *One* of them *is*, the *other* of the *Seven* is *not yet come*, &c. And there is an *Eighth*, who *yet* is one of thoſe *Seven* before mentioned. So that every one of the *Eight* is one of the *Seven*, and therefore can there be but *Seven Kings* in all. Rev. 17. 10, 11.

This indeed ſeems to be ſo very plain and neceſſary, that it may be wondered why it ſhould not be rather ſuppos'd, than endeavoured to be proved, ſince there ſeems to be no manner of ground for a doubt about it, but only upon the account of the *Eighth King*; who yet (to make all clear) is ſaid expreſly to be an *Eighth* which was one of the *Seven*, and is ſo granted to be without diſpute. But yet it was thought needful to ſecure this by theſe Reflexions upon it, becauſe there is a conſiderable Authority againſt it in defence of a particular Hypotheſis.

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That which is alledged from the Text to make it capable of another ſenſe, is, * That the 7th King in the Order, is called, *the other*, and not the 7th; and that therefore he may be a King of a different nature, from thoſe Seven Kings which are ſaid to be the Seven Heads; becauſe ὁ ἄλλος in the *Greek* ſignifies ſometimes a thing of another nature: And that to make up the number of thoſe Seven Kings, that are the Seven Heads, the 8th is ſaid to be one of thoſe Seven.

* Dr. *More*, Vol. 1. p. 647. *Brightman*, in V. 10. c. 17. Apoc.

But it is plain enough, that *the other* in that place denotes no new quality in the 7th King, but only refers to the ſignification of the number of the King juſt before him, who is called *one*; And that King is called *one* by a very proper and familiar way of Speech, without any ground for the leaſt myſtery in it, ſuch as this following would now be accounted: The Seven Heads are Seven Kings, *five* are paſt, *one* is at this preſent; after which would very naturally follow, and *the other* is not yet come: That is, *the other of the ſeven*, which is an uſual and ordinary way of ſpeaking, if not more proper, than to ſay, *five* are paſt, the *ſixth* is at preſent, and the *ſeventh* is not yet come. And certainly the 7th would in the latter Example appear to be nothing but one of *the ſeven* Kings, who had at firſt been called the ſeven Heads.

When with this we conſider there is mention here made of an 8th, Can any thing be more manifeſt, than that *the other* juſt before it, is as certainly the 7th, as if it had been expreſly ſo called? and that the *one* before that, is the ſame with the 6th? And then of what can they poſſibly be the Sixth, or the Seventh, but of thoſe Seven Kings, which were juſt before ſaid to be the ſeven Heads, and which immediately after the mention of them, were divided into *five*, *one*, and this *other*? There is certainly no manner of ground to think the *one* in this diviſion, to be one of the Seven, more than *the other*.

As for the Criticiſm of ὁ ἄλλος, It is known, that ὁ ἄλλος is ordinarily uſed to ſignify another thing, or perſon individually diſtinct from one mentioned before, without any other new quality in the One diſtinct from the Other, which had been before ſpoken of, *Matt.* 4. 21. and 5. 39. and 12. 13. and 13. 8. Where the Seed was the ſame before it was Sown, and yet called *other* Seed. And to the ſame purpoſe every where in the *New Teſtament*. But that which does the moſt plainly expreſs the ſame quality in the thing, which is called ὁ ἄλλος, in reſpect

of

of that which hath been mentioned before it, is that known By-word of *Aristotle* in his *Ethicks*, Ἔστι δὲ φίλος ἄλλος αὐτός. A Friend is another self. And howsoever Philosophers may distinguish betwixt Ἄλλος, and Ἕτερος, yet in common speech, they are promiscuously used for one another. Rev. XVII.

I have insisted the longer upon the perfect clearing of this, because it is the foundation of all the Historical Application that can be made of the 8th King, called *the Beast*, which is the great business of all our search; and I hope there needs no more now to make it unquestionable, that the Seventh King is one of the *whole seven* mentioned before in *general*, in the first words of the 10th *Verse*; and so that every one of the Eighth Kings is also one of those same Seven, since the Eighth is expressly said to be one of the Seven.

To this the *Romish* Interpreters do generally agree. They make the first seven Kings to be the seven Heads, and the Eighth to be the Devil, common to them all; and so no new Head, or new King distinct from those seven, that are mentioned before him. CONSENT.

To recompence the length of the former Discourse, here are these following fruits of it:

The Eighth King is one of the seven that had been in Rule before it, and was returned into Power again. Corollar.

For the Eighth King is one of the same whole Seven mentioned in general, that the rest are comprehended in (by Prop. 4.) And therefore the whole Eight are really but Seven distinct Kings; and the Eighth comes after Seven of them distinctly reckoned up before him. The Eighth must therefore be one of those former Seven returned into Power again; according as it is intimated of him, That he is one of the Seven.

The *Romanists* do apply that term, *And is of the seven*, to the Devil, as being in all the other Seven Kings. But then they make *the being of the seven*, the same with *the being in the seven*; whereas the word in the Original, ἐκ τῶν ἑπτά, does properly signify the being one of that number of Seven just before mentioned, especially when he appears here to be an Eighth in a successive order of Kings. For that shows him to be a King

Rev. XVII. alone by himself *after the time* of the former Seven Reigns; *but yet one of them:* And so must be one of them returned again.

It may next be observed, That

Prop. 5. *Every one of the Eight Kings* (Rev. 17. 10, 11.) *is represented by one of the seven Heads of the Beast.*

For every one of those Eight Kings, is one of those called the Seven Kings in General (by *Prop.* 4.): And those called the Seven Kings in General, *v.* 10. are said to be the Seven Heads, as well as the Seven Hills are. The Text in the Original is, *The seven Heads are seven Mountains* —— *and are seven Kings*, v. 9, 10. The Hills and Kings have the very same word εἰσι, or *are*, to affirm them equally to be the seven Heads, as it is also almost unanimously agreed upon by all Interpreters.

Αἱ ἑπτὰ Κεφαλαὶ Ὄρη εἰσὶν ἑπτά, — καὶ Βασιλεῖς ἑπτά εἰσιν. ----

And the eighth King is called *The Beast*, and is one of those seven Kings; which denotes the relation of the seven Kings to the seven Heads of the Beast.

Wherefore every one of those eight Kings must be one of the seven Heads, that are said to be the seven Kings; because every one of the eight Kings (by *Prop.* 4.) is one of those same seven Kings, who are said to be the seven Heads.

The fear of this Consequence, *viz.* That then the seventh King must be the seventh Head, is the chief ground of that Opinion before mentioned, that would have the Seventh King in the Order to be none of those seven Kings, which are just before called the seven Kings in General, tho immediately after the mention of the whole seven in General, follows the account of them in order; and in that order the seventh King has its proper place. But they will have the eighth King to be the seventh Head of the Beast, which will appear from the following *Corollary* to be inconsistent with the plain expressions of the Text.

Corollar. 1. *The Eighth King is one of the Seven Heads of the Beast, that was past, and revived again.*

For the Eighth King was one of the Seven Kings that was past, and was returned into Power again by *Coroll. Prop.* 4. And all those seven Kings reckoned up as past before him, have been found

found to be ſo many Heads of *the Beaſt* (by *Prop.* 5.) Where- Rev. XVII.
fore the eighth King muſt be one of thoſe paſt ſeven Heads
that was revived again, ſince the eighth King was one of thoſe
ſeven Heads (by *Prop.* 5.) And yet came after the time of
them all: And therefore muſt be one of them revived again.

This is ſo far agreed to by thoſe who make the eighth King the ſeventh Head, That they apprehend it to be the ſixth Head healed of a deadly wound: But it is manifeſt, That by this, they make but ſix Heads upon *the Beaſt* inſtead of ſeven. For the Head of *the Beaſt* that was ſeen wounded to death, and healed again in the *13th Chap. v.* 3. could be but one and the ſame Head. It is abſurd to make an Head wounded, and healed again, to be more than one Head: And therefore does the Prophet deſcribe it but as one and the ſame Head. Wherefore ſince the maintainers of this Opinion do account the ſixth King of the ſeven to be the ſixth Head, and the ſeventh King to be no Head, the eighth King, which is but the healing of the ſixth Head, cannot encreaſe the number; and ſo they come at laſt to make but ſix Heads in all: For their ſeventh Head, is but the ſixth healed again, whereas there were ſeven really diſtinct Heads ſeen in the Viſion.

By the preceding *Corollary* it appears, That

The Eighth King, called The Beaſt, *Rev.* 17. 11. *ſignifies* The Beaſt *with that Head only which was laſt in Rule.* Corollar. 2.

For the eighth King is one of the ſeven Heads of *the Beaſt* that was paſt, and revived again (by *Corol. Prop.* 5.) and was the eighth after the ſeven; and therefore muſt be that Head of *the Beaſt* that was laſt in Rule.

Wherefore ſince the eighth King is called *the Beaſt*, and yet is found really to be but one Head of *the Beaſt*, That term of *the Beaſt* can ſignify nothing, but *the Beaſt* with that particular Head only. And ſo the Head is ſaid to be *the Beaſt*; as the actions of Kings, are ſaid to be the Actions of that People, or Nation, where they Reign.

This Interpretation is confirmed by the agreement of almoſt all Interpreters of all differing Parties, excepting one or two, without any Reaſon for their diſſent, but only the upholding of a particular Opinion; and amongſt thoſe is that

Opinion

Rev. XVII. Opinion of *Bellarmin*, who would have the number *Seven* in this place to ſignifie collectively *All the Emperours*, becauſe that Seven is very uſually taken in Scripture for a perfect number, and then ſignifies *All* indefinitely, but more frequently in the *Revelations* than any where elſe: And yet all that know any thing of the difference betwixt the uſe of Seven when it is a perfect number, and when it is a broken number, cannot but ſee, that Seven here muſt neceſſarily be taken for a definite, determinate number, by the plain diſtribution of it into *Five*, *One*, *Another*, and an *Eighth* which was one of the Seven; And this is ſo common and known a thing, that there could not have been a plainer inſtance of the extravagancy of a Learned Man's imaginations about the moſt clear and known things.

Lib. 3. de Pontif. c. 5.

And yet after all, *Bellarmin* is ſo far of Opinion with the reſt, as to affirm, That Antichriſt, or *The Beaſt*, is the laſt King of thoſe who ſhall rule the *Roman* Empire. *Lib.* 3. *de Pontif.* c. 15. Which is an agreement with the reſt in the preceding Concluſion.

From the former Corollary, it does very immediately follow,

Prop. 6. *That* the Beaſt, *all over the* 17*th Chapter of the* Revelations, *does ſignifie* the Beaſt *with his laſt Ruling Head.*

For *the Beaſt* all over the 17th Chapter, is that ſtate of *the Beaſt* in which he was ſeen in the 3d verſe, as does thus appear:

After that ſhow of him, he is called all over that Chapter by the name of *THE Beaſt*, in reference to his having been ſeen before; which, in common uſe of Speech, determines him to be the ſame that had been there ſhewn; and therefore, by *Rule* 1. he muſt be all over the Chapter *the Beaſt* that was ſeen in the 3d verſe.

Now of *the Beaſt* which was there ſeen, the Angel ſays, v. 8. That *He was, and is not.*

And *the Beaſt, which was, and is not*, he ſays at the 11th verſe, was the *eighth King*, who is known to be *the Beaſt* with the laſt Ruling Head, *(Coroll.* 2. *Prop.* 5.) *The Beaſt* therefore does ſignifie nothing elſe all over the 17th Chap. *Revel.* but the ſtate of it under its laſt Ruling Head.

And

And tho' there were *Seven Heads* seen upon *the Beast*, yet it is expresly said, That all the other Heads would be past before the Reign of *the Beast*, or *eighth King*, v. 10. So that the sight of him with the Seven Heads, was in effect the seeing him with Six dead Heads, and *One* of the Seven only revived again; which is the same with the sight of *the Beast* under its *one last Ruling Head only*. Rev. XVII.

See then the sum of this Proof in short: *The Beast* all over the 17th Chapter, is *the Beast that was seen*, v. 3. *The Beast* that was there seen, had the peculiar Character of, *Was, and is not*; and *the Beast that was, and is not*, is said to be the *eighth King*; and the *eighth King* has been found to signifie nothing but *the Beast* with its last Ruling Head. Wherefore, to tye the first part of this Chain to the last, *The Beast* all over the 17th Chapter, is *the Beast*, with the last only of his Ruling Heads. Corol. 2. Prop. 5.

Besides, since the mystical meaning of the term of *the Beast*, is said in one place to be the *eighth King*, that is, *The Beast* under the last Ruling Head, by *Coroll.* 2. *Prop.* 5. it must have the same signification all over the Chapter, by *Rule* 3.—*Babylon* might as well signifie two several Cities in two different places of that Chapter, as *the Beast* several Kings.

CONSENT.

For a Testimony of the great evidence of this Proposition, we have the Unanimous Agreement of all Interpreters almost of all Ages, as well as of all Parties, excepting one or two of late against the Judgment of all those, whose greatest Interest it seems to be to admit of their new Contrivance, who yet will not venture upon it, meerly for their reputation. One would expect to find some very great necessity alleged for another sense against such a seeming evidence of the Text, and the confirmation of it by so considerable a weight of Authority; and yet we do not find from *Grotius* the least offer of a reason against this sense, or for any other, to make us think that *the Beast* may continue after his last Head in this Chapter, as he does make it to do in the time of its Ten Horns. In cap. 17. Apoc.

The Light of this Proposition does offer these following Consequences.

Corollar. 1.

The Beast *in the* 17*th Chapter continues no longer than its last Head.*

For he lives by that Head all over that Chapter, (*by* Coroll. 2. Prop. 5.)

Rev. XVII. Prop. 5.) *and* the Beast *goes into perdition with that Head*, ver. 11.

Corollary 2. *The Ten Horns belong to* the Beast *no longer than his last Head. For as they give their Kingdom to* the Beast. v. 13. *so* the Beast *it self continues no longer than his last Head*; Coroll. 1. Prop. 6.

The knowledge of the *Woman* does acquaint us with the Countrey or Kingdom of *the Beast*, her constant Confederate; and from thence it is manifest, That

Prop. 7. The Beast, *all over the 17th Chapter, is some particular Sovereign Power of* Rome *in the time of its Idolatrous Antichristian Reign.*

For *the Beast* all over the 17th Chapter, is in the time of its last Ruling Head, and called the *eighth King*, (*Prop.* 6.) and therefore a particular Sovereign Power.

And the *Woman*, or *Babylon*, is represented riding upon it at that time in great Majesty, and known to signifie *Rome* in its Idolatrous Antichristian Reign, *Prop.* 1. And besides, is described in confederacy with *the Beast* in that Chapter, v. 16, 17.

The Beast is also said to be the *eighth King*, or the last Ruling Head of the Seven, which signifie the seven Hills of *Rome*, v. 9.

This does infallibly shew *the Beast* to be a Sovereign Power of the seven Hills. *The Beast* then is tied to this City by his seven Heads, which are the seven Hills upon which it is built; and so they cannot possibly be separated, without *Either* cutting off the Heads from *the Beast*, and by consequence that Head by which he lives, (*Prop.* 6.) —*Or* removing the City from the seven Hills upon which it is built: and therefore is it plainly impossible for *the Beast* not to be the Sovereign Power of *Rome* all over the 17th Chapter.

2. And that also shews, That *the Beast* exercises this Power over *Rome* in its Idolatrous Antichristian state; because *Babylon* is but in that one state all over that Chapter, (*Prop.* 1. and *Rule* 3.) And the first shew of *the Beast*, to which all the mentions of *the Beast* afterward do relate by a Note of reference to that, has a *Woman* riding upon him in all that Antichristian state, which is her Character every-where else. This

This is ſo plainly ſignified, that it is as unanimouſly conſented to [b] by all ſorts of Interpreters, as to almoſt any thing that is ſaid of theſe things. Rev. XVII. CONSENT.

References to the Fifth Chapter.

[a] ALL the Maintainers of the ſecond Opinion, which are the generality of the Church of *Rome*, with the Fathers, do all make *the Beaſt* to be the times of Antichriſt, as the laſt Head.

Alcaſar in cap. 13. Apoc. ſect. 5. *Ii, qui* (Beſtiam) *Antichriſtum eſſe volunt, eum conſtituunt ultimum eſſe* Romanorum *Imperatorum.* Thoſe who make *the Beaſt* to be Antichriſt, affirm him to be the laſt of the *Roman* Emperours.

[b] *Alcaſar* in cap. 13. Apoc. ſect. 5. *Auctores* omnes, *qui* Romam *Ethnicam*, &c. *All Authors* who judge *Rome*-Heathen to be meant by the name of *Babylon*, make *the Beaſt* every-where to be the *Roman* Empire.—— And even thoſe who interpret *the Beaſt* to ſignifie the whole multitude of wicked Men, underſtand it of the *wicked Romans*, not of thoſe in *America*, or out of the bounds of the *Roman* Empire.

CHAP. VI.

Manifeſt Grounds for a ſtrong preſumption, That the Term of The Beaſt *does ſignifie the ſame particular ſtate of* the Beaſt, *all over the* Revelations. *The mentions of it in the 13th and 17th Chapters every way parallel.*

FOR a more full and determinate knowledge of the Nature and Characters of *the Beaſt*, ſo often mentioned in theſe Viſions, it is very neceſſary to examine, Whether every ſhew of it be one and the ſame ſtate of *the Beaſt?* For without ſome aſſurance of that, all our knowledge of this kind will be confined to the bounds of the 17th Chapter.

'Tis true, that by *Rule* 3. the Term of *the Beaſt* being the ſame peculiar myſtical expreſſion, there is great reaſon to judge, That it ſignifies every-where the ſame thing. But there ſeems to be plain grounds given us to ſuſpect the contrary; for there are ſeveral different ſhews of it, as if it were purpoſely deſigned to warn us thereby, that they were ſo many new ſtates of *the Beaſt*, according to the variety of the ſucceſſions of his Heads. Wherefore, in ſearch of a more large and comprehenſive knowledge of *the Beaſt* in the 17th Chapter, one would be extremely deſirous to find, that every mention of the ſame Term in all the other Chapters, did really ſignifie the ſame thing: for thereby we ſhould have a great many more Properties and Circumſtances to judge of him, and to determine his particular ſignification. The more Marks that one has of a Beaſt, the more eaſie will it be to find him, and to diſtinguiſh him from all others that may reſemble him.

The places where it would be judged to be the moſt likely to find the Term of *the Beaſt* to ſignifie the ſame thing with *the Beaſt* in the 17th Chapter, are the Chapters juſt *before* and *after* the 17th; and to them are we therefore directed for our firſt beginning in this ſearch.

And firſt, The mention of *the Beaſt*, *after* the 17th Chapter, would be concluded could be nothing elſe but the continuation of the Hiſtory of *the ſame Beaſt* that is mentioned *in* the 17th Chapter:

Chapter: for we find no mention made of *any other Beaſt*, or of any *new ſhew of a Beaſt*, betwixt the 17th Chapter and the 19th, where we ſee *the Beaſt* brought upon the Stage again: And who would not thereupon conclude, That *the Beaſt* in the 19th Chapter, with that Note of reference before it, did certainly ſignifie *the Beaſt* that had been laſt diſcourſed of in the 17th Chapter before it? And therefore is this unanimouſly agreed on amongſt all Interpreters, That it is *the ſame Beaſt* in both places, as to the *general Notion* of *the Beaſt*. Rev. XVII.

And in that ſenſe alſo is it granted to be *the ſame Beaſt* in the Chapters *before* the 17th: For it does indeed neceſſarily follow from the former; becauſe *the Beaſt* before the 17th, muſt be the ſame with *that* after it; for they have both the ſame peculiar Attendants, *the falſe Prophet*, with the *Image of the Beaſt*, and *the Mark* of it. And therefore does *Grotius*, with one or two more, give general and comprehenſive Notions of *the Beaſt*, and *falſe Prophet*, &c. which are the ſame in all kind of ſtates of *the Beaſt*; and the one he calls *Idolatry*, and the other *Magick*; but withal, applies theſe *general* Notions to very different things *in particular*, in thoſe ſeveral mentions of the Beaſt *before* and *after* the 17th Chapter. So that, in effect, he ſtill makes *the Beaſt* and *falſe Prophet* in one place, quite different things *in particular*, than they are in the other; and *the Beaſt in the 17th Chapter*, to be as different a thing from either of them: He would have theſe ſeveral mentions of *the Beaſt* to be ſo many ſeveral ſtates of it; *ſometimes* under *Ten Kings* and *Seven Emperours*, ſignified by ſo many *Heads* and *Horns*; ſometimes to be but *One Emperour*, and then to be *the Beaſt* with *One Head* only; and *ſometimes* to be *the Beaſt* with *Ten Horns* only, without any of its *Seven Heads*.

But ſince there is little reaſon given for the proof of this, but only the divers ſhews of *the Beaſt*, it muſt be very hard for any that is the leaſt impartial to ſhut his eyes againſt ſo many inſtances of an exact likeneſs and uniformity, in very particular Characters, in each of the ſeveral mentions of theſe Beaſts, that would ſtrongly perſuade a man, that it was impoſſible but that they ſhould ſignifie *one* and the *ſame particular* ſtate of one and the ſame Beaſt. Eſpecially, when he conſiders, That the Angel did very manifeſtly intend that theſe Viſions ſhould be underſtood, and after ſuch a manner as the generality of the World would conclude from the expreſſions in them, where there is

Rev. XIII, & XVII. Pag. præced. any plain ground for it. For example, It has been already agreed, That the term of *the Beast* must signify the same thing at least *in general*, *before*, *in*, and *after* the 17th Chapter. And in every of those Places he is certainly in a *particular* state, by the particular Actions, and Characters, that are given him. Now would any one question whether *the Beast* were in one particular state of his Heads and Horns in these several places, when there are these particular Circumstances and Characters that follow, which are the same in each particular description?

Chap. 13. 3. Chap. 17. 11. 1. As they are in the 13th and 17th Chapters both described with seven Heads, and ten Horns, so are they also characterized more peculiarly by one Head only of the seven. *The one* by his *healed Head*, and the *Mouth* of it; *The other* by the *8th King*, or Head, which was one of the seven Heads.

Ibid. 2. The peculiar Head that the one is described by, is an *Head wounded to death*, and healed again; and under which *The Beast*, with the same False Prophet that he is found with in the 13th Chapter, does in all appearance come to his end; and that Head therefore must be his Last Head; and yet it cannot be distinct from the other Seven, because it is but one of them healed, and it comes after them all, as the last of all, and so must necessarily be an Eighth, which was one of the Seven.

Now the Head of the other is expressly said to be an *Eighth*, *which was one of the Seven.*

Chap. 13. 3. Chap 17. 8. 3. It is said of the *one*, that the *World wondred at* the Head deadly wounded, and healed; And of the *other*, that the *World should wonder at The Beast*, *which was*, *and is not*, *and yet is*, who is said to be the Eighth King, or Head; Which seems to be the same.

Chap. 13. 1. Chap. 17. 8. 4. The *one* is said to *arise out of the Sea*, with the former Character of its Head wounded and healed again.

And the *other* to *ascend out of the Bottomless Pit*, with the latter Character of *Was*, and *Is not*, *and yet is*; which signifies the same. And the word in the *Greek* for the bottomless Pit, *The Abyss*, is the common term in the *Septuagint* to signify the *Sea*; and the *Septuagint* was the Copy that our Saviour and his Apostles referred to in all their Discourses and Writings.

Chap. 17. 12. 5. The *one* had *Ten Kings* in power with it, signified by its Ten Horns, who *gave their power* to it, which they had not at the time of the Vision; the *other* arose up with *Ten Horns* upon it

it *all crowned*, which had no Crowns upon the *Dragon* in the Chapter before. Rev. XIII, & XVII.

6. The *one* is deſcribed by one particular *mouth ſpeaking Blaſphemies*. Chap. 13. 1.

The *other* with one Head, who is that *Beaſt* all over the 17th Chapter, who is ſaid to be *full of Blaſphemies*; *Prop.* 6. Chap. 13. 5. v. 3.

7. The City of the *one*, and the *other*, was the ſame *Babylon* in one particular ſtate of Idolatrous and Antichriſtian Tyranny (*Prop.* 2.) and which is ſaid to be *fallen*, in both, which one would judge ſhould ſignify one and the ſame particular time of that City. Other the ſame Characters in both I omit here to mention, becauſe they may be accounted not ſuch particular Characters; As, that they have the *ſame Enemies*, the ſame kind of *Friends*, and make the ſame kind of *Wars*, and have the ſame variety of *Succeſs* and *Loſs* in Battel. 7. Chap. 14. 8. Chap. 18. 2.

To make them then ſignify two different ſtates of *The Beaſt*, (or of *Roman* Rule, as *the Beaſt* is here agreed to ſignify) there muſt at leaſt theſe unlikelihoods be digeſted, (*viz.*) That all theſe Characters together, which are the ſame in both, muſt be twice verified of the *Roman* Government, *viz.* That it had *twice* a Supreme Government over it, which came after Seven before it, and yet was one of the Seven; and Ten Kings *twice* confederated with ſuch a Power at *two* ſeveral Changes of *Roman* Power, in *two* ſeveral ſtates of the ſame kind of Idolatry, and Antichriſtian Tyranny of *Rome*, and that *Rome* muſt have *two* emir ent Ruines in the midſt of all theſe ſame Circumſtances *twice* repeated: For theſe, and many other very peculiar Characters muſt have been all at a time *in conjunction*, or have belonged altogether at the ſame time to each of theſe ſame repeated States of *the Beaſt*; Which would have been much like a Story of the throwing ſo many Dice out of a Box at *two* ſeveral times into juſt the ſame Order and Chances without any contrivance. For all the credit of this way of Interpretation lies wholly upon the affirmation of the Interpreters themſelves.

Would not this be to lay the plaineſt ground for an almoſt unavoidable deluſion about the ſenſe of a Prophecy? For who would ever take ſuch a repreſentation of *Two Beaſts* with ſo *exact* a likeneſs to one another in ſo many *peculiar* Characters, with the ſame peculiar way of *riſe*, *marks*, *actions*, *make* and *circumſtances*, for two different States of that *Beaſt*, and only becauſe

Rev. XIII. & XVII.

cauſe they are *Two ſeveral Shows* of it? Can any one believe this of a Viſion, that men are exhorted to underſtand; and which an Angel of God comes on purpoſe ſo to explain, as to make an Apoſtle of Chriſt apprehend, it was to tell him the myſtery of theſe things for the edification of the Chriſtian Church: And the Rules for interpreting of which, according to the common Apprehenſions of Men in other Caſes, he himſelf gave an earneſt of in his own Explication? Certainly, unleſs it can be proved to be impoſſible for two Shows of a *Beaſt* to ſignify but one and the ſame ſtate of it; one would be very apt from hence to be confident, That they are in theſe Chapters but *Two Shows* only of *one* and the *ſame* ſtate of *the Beaſt*.

See CHAP. 2.

After all this particular Examination, If we would be content with ordinary proof, and ſuch as makes men ſure of almoſt all other places of Scripture; that is, what the Context does, as it were of its own accord force one to be confident of; The Conſideration of the Hiſtories of theſe *Two Beaſts*, and of their order and dependance upon one another, would appear to be a ſufficient ground for a full conviction of the certainty of this Truth.

For it is very obvious to obſerve, That the 17th Chapter comes in about the concluſion of the Hiſtory of *The Beaſt* of the 13th Chapter, for nothing, but to tell the Prophet, (as the Interpreting Angel himſelf does ſeem to intimate) what was meant *by the Beaſt*, and his *Seven Heads*, and *Ten Horns*, and by *Great Babylon*, which had been the Subject of all the four Chapters before it.

To ſecure us in this Perſuaſion, we ſee that the buſineſs of the 17th Chapter is brought in immediately after the 16th by one of thoſe Seven Angels, with the Seven Vials, who had been juſt before employed about the Seven laſt Plagues that were poured out upon the other *Beaſt* in the former Chapter: And the Introduction to all that this Angel had to communicate in the 17th Chapter, is an offer from him to ſhew the Apoſtle the Judgment of that *Great Whore*, called *Babylon the Great*, which had been juſt mentioned before by that very name of *Babylon the Great* in the Hiſtory of the other *Beaſt* at the end of the 16th Chapter. And then again, after the interpoſing of the Interpretation of *Babylon*, and *The Beaſt* in the 17th Chapter, comes in the continuation of the Hiſtory of the ſame *Babylon*, and *Beaſt*, that

that had been broken off at the end of the 16th Chapter, and is carried on to the laſt end of them both in the 18th and 19th Chapters. Rev. XIII. & XVII.

This does very plainly ſhew, That the 17th Chapter comes in only to interpret thoſe Myſtical Expreſſions in the Chapter before it, by a new Repreſentation of the ſame *Beaſt*, and of the ſame *Babylon*, that had been the great Subject juſt before diſcourſed of.

Now it is already aſſured, That *The Beaſt* in the 17th Chapter ſignifies but *one particular ſtate* of it under its laſt Ruling Head, *Prop. 6.* —— And therefore if it be the ſame with that mentioned in the other Chapter, that *Beaſt* alſo muſt be the ſame particular ſtate of it under its laſt Head.

CONSENT.

To ſecure us alſo ſtill further in the aſſurance of this, there is [a] the general Conſent of all thoſe, whoſe greateſt intereſt it may be to confound all the Significations of *The Beaſt*, but who can have no manner of intereſt to affirm it, *Almoſt unanimouſly* agreeing, That *The Beaſt* is all over theſe Viſions but *one* and the *ſame particular time* of the Reign of the 8th King, [b] though they join the 7th with him; which is a very conſiderable Teſtimony of the Evidence that there is for it in the Text.

References to the Sixth Chapter.

A *Leaſar* in cap. 13. *Apoc.* ſect. 5. *& poſtea* in cap. 17. [a] *Certum namque eſt Maris* Beſtiam, *de quâ in hoc*, cap. (ſc. cap. 13.) —*Et* Beſtiam *illam cui* Babylon *inſidet.* cap. 17. *unam eandemque eſſe, ut diſere Hieronymus.* For it is certain, That *the Beaſt* that is ſaid to ariſe out of the Sea in this Chapter (that is the 13th Chapter) and that *Beaſt*, upon which *Babylon* ſitteth, in the 17th Chapter, are but one and the ſame *Beaſt*.

[b] Thoſe of the ſecond Opinion, who take *the Beaſt* in the 13th Chapter for Antichriſt, and that in the 17th for the Devil; yet they interpret it to be the Devil inſpiring Antichriſt, which is much the ſame thing.

CHAP.

Rev. XIII. & XVII.

CHAP. VII.

Further attempted to be demonſtrated, That the Beaſt *in the* 13*th and* 17*th Chapters, are the ſame particular thing. The* 8*th and* 9*th* Propoſitions, *together with their* Corollaries. *The ſtrength of this Demonſtration.* The Beaſt, *his Image, Mark, Number, Name, in the* 13*th Chapter, and every-where elſe, defined, and diſtinguiſhed from the* Second Beaſt *in the* 13*th Chapter.*

THE Evidence that has been inſiſted upon in the former Chaper, is of the nature of that accumulative proof, which in Courts of Judicature does determine the beſt and wiſeſt men about the neareſt Intereſts of men in this World. But notwithſtanding ſo ſtrange a concurrence of ſuch peculiar Circumſtances in *the Beaſt* of the 13th and 17 Chapters, yet *Grotius* does make them to be very diſtinct ſtates of the *Roman* Monarchy; and therefore it will be requiſite to ſearch for a more cogent and convincing proof, That they muſt both neceſſarily be the ſame particular ſtate of one only of the Heads of *the Beaſt*. The Conſequence of miſtaking in this ſearch being no leſs than the falling into confuſions about the firſt grounds of all clear knowledge of theſe things, which would multiply into infinite Errors in the reaſoning upon them: It is therefore neceſſary to uſe the greateſt circumſpection in it, and to advance in it but by ſuch ſhort ſteps, as we may clearly ſee, that we tread firm and ſure in all the way towards it. And in this Deſign, that which is firſt to be cleared, is, That

Propoſit. 8. *The Term of* The Beaſt *all over the* 13*th Chapter does ſignify only the* Firſt Beaſt *ſhown*, v. 1.

This ſeems to be ſufficiently evident. For there is no mention of any other *Beaſt* beſides in that Chapter, but of the *Second Beaſt*; and that it cannot ſignify the *Second Beaſt* either *before* or *after* the firſt mention of that *Beaſt* there, may thus be ſhewn in order.

1. That

1. That it signifies nothing else *before the mention* of that *Beast*, is agreed by all; because there is no other *Beast* before that *Second*, that it can signify: And *four* times is it so called by the name of *The Beast*, without any other addition; and *twice* is it said, that *all the World*, or the Earth, did *worship* him, before the mention of the *Second Beast*. Rev. XIII. & XVII.

2. And that the Term of *The Beast* does signify the *First Beast* also *after the mention of the Second*, is certain enough. For though thrice after the rise of the *Second Beast*, the First has a note of distinction added to the Term of *The Beast*, As *The First Beast*, and *The Beast that was deadly wounded*, &c. yet when that Term has no note of distinction added to it, it does also signify the *First Beast*, as distinguished from the *Second*: So v. 14. where it is said of the *Second Beast*, that he had power to do Miracles in the sight of *The Beast*; it is unquestionable that by *The Beast*, is meant the *First Beast*.

In the same manner is the *Second Beast* brought in after, as employed about the Affairs of the *First Beast*, to the end of the Chapter; Where it is distinguished from the several mentions of *The Beast*, by the name of *He*, as the Agent about something that has the term of *The Beast* joined with it. For example, *He* gave life to the Image of *the Beast*, which in the Verse before was said to be the Image made to the *First Beast*; *He* made all men receive the Mark, and Name, and Number of the name of *the Beast*: Which *Beast* all the World would understand in common construction of speech to signify a *Beast* different from *him*, who did all these things about the Affairs of *the Beast*; but more especially, when it is found that this term of *The Beast* had *four* times *before* the mention of the *Second Beast* in the same Chapter been used to signify the *First Beast*, and *once* at least *after* the appearance of the *Second Beast* without any dispute about it; and had been often mentioned after the *Second Beast* with some other addition to it: And yet the *Second Beast* had never been clearly intimated by the name of *The Beast* after the first mention of its rise; but in every Verse after that, is signified in the Original only by a Verb in the Third Person, as acting in the Affairs of that which is called *The Beast*, which must therefore certainly be some other *Beast*, that is referred to by that Article of reference, as distinct from him, and as *before* known, and mentioned.

1.
v. 15.
v. 16.
Chap. 13. v. 2, 3, 4.
2.
v. 14.
3.
4.
5.

Rev. XIII, & XVII. Wherefore, *by Rule* 1, *and* 3. *The Beast* must all over the 13th Chapter signify the *First Beast*. And therefore

Corollar. 1. *By the terms of the* Image *of* the Beast, *the* Mark, Name, *and* number of the name *of the Beast in the* 13*th Chapter, must be understood*, *The* Image, Mark, Name, and number of the Name *of the First Beast*.

And after that, it seems as necessarily to follow, That

Corollar. 2. *By the Beast with the* False Prophet, *or Second Beast*, *and the* Image, Mark, Name, and number of the Name *of the Beast in all the other Chapters*, *must be understood*, *The First Beast of the* 13*th Chapter*, *with the same Attendance of that Beast mentioned in that Chapter*.

The necessity of this does appear from their being the same very peculiar Expressions in those Chapters, that they are in the 13th Chapter; and therefore by *Rule the* 3*d*. must signify the same *First Beast*, and his Adjuncts, unless there were something more clear against it.

Mr. *Mede*, p. 524. & p. 708. But the grounds upon which a very worthy Person thinks otherwise, are far from being more clear. As

Object. 1. 1. That the *Second Beast* ought to be some-where mentioned in these Chapters by the name of *The Beast*. For is it not enough that he is sometimes signified by the name of *the False Prophet*?

Object. 2. Nor 2*dly*, is it any thing so clear, That the Image of *the Beast*, is the same with the *First Beast*; and that therefore in the mentions of *the Beast*, and the Image of *the Beast* both together, by *The Beast* must be understood the *Second Beast*, or else there must be a tautology, as he would have it. For there is no appearance that the Image and the *First Beast* are the same thing. On the contrary, The Image of *the Beast*, in the very expression of it, does signify another thing *different* from *the Beast* it self, or some other thing that is *only like* the *First Beast*.

Now what small Reasons are these to alledge against the so frequent and constant use of the Term of *the Beast*, to signify the *First Beast* in the Chapter where these peculiar Characters of it are found with it; and where also it is granted by the same Person,

Person, that the Image of *the Beast* does really signify the Image of *the First Beast?* The known and frequent use of any peculiar Expressions, is the Rule that all Judicious Persons recommend for the interpreting any other places of Scripture; and the Angel's Example in his Interpretation of part of these Visions, does still further confirm it to be the Right Rule for these things. Rev. XIII. & XVII.

Wherefore for the future, to avoid all unnecessary multiplication of words, I will make use of only the term of *The Beast in*, or *of* the 13th Chapter, to signify any mention of the *First Beast* from that Chapter, either *before* or *after* the 17th Chapter; because in those Chapters, *The Beast* is every-where joined with the forementioned Attendants.

It will not be now very difficult from the former *Corollaries* to find, that *The Beast* from the 13th Chapter, to the end of the mention of that Term in these Visions, as well *in the 17th Chapter*, as *in the rest*, is one and the same particular state of its Last Ruling Head: In order to which, it must be first advanced, That

The Beast *in the 13th Chapter signifies* a particular state *of* the Beast *under one of its either Ruling Heads or Horns, in all the time of its continuance.* Propos. 9.

The certainty of this is the most necessary to be in the first place secured, because the way that others take to confound all the Significations of *the Beast* in the several mentions of that Term, and to keep them from any particular determinate notion, by which they might be concluded to be the same particular thing, is, To understand the Term of *the Beast* every-where in *a general* notion, which may be allowed to be every-where the same; and yet the things with which it is joined, may shew it to be meant of quite *different* states of *the Beast*.

But that this *Beast* in the 13th Chapter, is in a *particular* state of one of its Heads, or Horns, does thus appear.

The Beast in the 13th Chapter has a set time of continuance allotted to it, *viz.* the space of 42 months, as the Original is agreed to signify. v. 5.

And it is described as continuing for that time, with a very haughty commanding *Mouth*. The *Mouth* is joined with the *time* of his continuance, and is mentioned again in the next words af- v. 6.

Rev. XIII, & XVII. v. 2.

ter it; and he is deſcribed with that Mouth at his firſt riſe alſo as his peculiar Character; and in all thoſe three places it is ſet out as an over-ruling, uncontrolable Mouth.

And ſuch a *Mouth* muſt ſignify ſome *particular* Ruling Power, when joined with *a Beaſt* that is ſaid to have ſo Univerſal a Dominion: and for this particular Rule, of ſome ſuch particular Power, for all the time of the continuance of the 42 Months of *the Beaſt*, we have the general conſent of all thoſe of the Interpreters that are the moſt concerned againſt this Propoſition.

Now the *Mouth* that is ſaid to be the Mouth of a Beaſt with Heads and Horns, as it is here, and that ſo very remarkable a *Mouth*, muſt belong either to one of the Heads, or to one of the Horns; as there is much the ſame deſcription of the Mouth of the little Horn in *Daniel*, Chap. 7. And an Head, or Horn of a Beaſt, that repreſents Dominion, as it does here, does every-where in Prophecy ſignify a *Ruling* Head, or Horn; and therefore with ſuch a commanding Mouth added to it, muſt certainly ſignify a very particular commanding Head, or Horn, *by Rule* 2. unleſs it could be made more clear, that it is the Mouth of ſuch a Head, as ſignifies one of the *Seven Hills*, which is not pretended by any, and ſeems to be almoſt abſurd but to mention.

The Beaſt therefore with that Mouth, for all the time of his continuance, muſt be in the particular ſtate of that Head, or Horn.

And if *the Beaſt* be in the particular ſtate of any Ruling Head, or Horn, then by the Term of *the Beaſt*, for all the time of his continuance, muſt be underſtood at every mention of it, *The Beaſt* with that particular Head or Horn. For ſo is the Term of *the Beaſt* generally uſed to ſignify in Prophecy, when it is in any particular ſtate of Heads or Horns. So all over the 17th Chapter of the *Revelations* ſeveral times (*Prop.* 6.) —ſo alſo *Dan.* 7. 11. and *Dan.* 8. 5, 6, 7, 8. and ſo therefore (*by Rule the* 2*d*) muſt it be here for *all* the time of its continuance in that ſtate.

Beſides, that *this Beaſt* in the 13th Chapter is deſcribed all over the Chapter by *one* of its Heads wounded to death, and healed. And *A Beaſt* with one, or more of its Heads at a time, does every-where in Prophecy ſignify that *Beaſt* with that, or thoſe particular Ruling Powers at that time, even by the conſent of thoſe

thoſe who are moſt difficult in theſe things; and the particular time is the 42 Months of his continuance. And therefore to whatſoever the Mouth of *the Beaſt* belongs, *the Beaſt* there muſt be in a particular ſtate of one of its Heads, *by Rule* 2. Rev. XIII, & XVII.

And to ſhew the uſe of the term of *The Beaſt*, with, or without the mention of his Head, to ſignify the ſame *particular* ſtate of it under that Head; That which is called *The Beaſt* with the Head *wounded to death*, and *healed* in *one* place, is in the *other* place of this Chapter called *The Beaſt*, whoſe *deadly wound was healed*, and The Beaſt *who had a wound by a Sword, and did live*, without any mention of his Head, to which nevertheleſs that Circumſtance does unqueſtionably refer; ſo that by the bare term of *The Beaſt* wounded and healed, is ſignified *The Beaſt* with that particular Head. v. 3. v. 12. v. 14.

If any one would pretend after this, that the healed Head might ſignify one of the ſeven Hills (ſaid to be the Heads, Chap. 17. 9.) He muſt bring greater evidence for it *by Rule the 2d*, than the Prophetical uſe of an Head of *a Beaſt* for the Ruling Power of it is; which is not pretended by any. All that appears for it is, that the ſeven Heads, which were crowned in the Dragon, chap. 12. have no Crowns upon *the Beaſt* in the 13th Chapter immediately after, which may ſeem to ſhew, that the Heads in the 13th Chapter without Crowns, are Hills.

But that would be a reaſon for making the ſeven Heads no Kings in the 17th Chapter alſo, where they are ſhown without Crowns, and yet are certainly ſo many Kings. But from the 17th Chapter it is plain, that the time of their Crowns would be paſt before *The Beaſt* would come to be in that ſtate, which he appears in in the 17th Chapter, and the 13th. For even according to *Grotius* himſelf, the ſeven Reigns would be paſt before the time of thoſe two Shows in each Chapter. And then was it not proper to repreſent thoſe ſeven Heads without Crowns, that is, as Kings ſeven of whoſe Reigns were paſt? for that in being was an 8th, that was after the 7th. Chap. 17. 10.

Beſides, Since the 17th Chapter, which is the only ground for making thoſe ſeven *Heads* in the 13th Chapter to ſignify the ſeven *Hills*, does alſo make them to be ſeven *Kings*; The only way to know whether of theſe two any Character of an Head does mean, is to conſider the nature of the Character, and whether it be the propriety of an Hill, or of a King. Now of which

of

Rev. XIII, & XVII.

of these two is it most proper to say, whether of an *Hill*, or of *a King*, that it was *deadly wounded, and healed* again? And with which of them, by reason of that wound, might *the Beast* himself (who is described with a very Royal Dominion) be most properly said to be wounded, and to have his deadly wound healed; or to *have a wound by a sword, and yet to live?* The very terms of the question does shew, that this is properly said of a *King*, who is the life of all the power of *the Beast*; but most improper to be said of the *Hill* of a City, to which a *Beast* may belong.

But whatsoever becomes of this wounded, and healed Head, we are assured by the *mouth* of *the Beast*, that *The Beast* in the 13th Chapter, for the whole time of its continuance, does signify *The Beast in a particular state of one* of its Heads, or Horns.

And from thence it is plain.

Corollar. 1. *That the Affairs of the* Second Beast, *the Image, Mark, Name and Number of the Name of* the Beast, *do every-where in the 13th Chapter belong to that particular state of the* First Beast.

For the term of *the Beast* signifies all over that Chapter, the *First Beast* only *by Proposit.* 8. And that *Beast* does there signify, *The Beast* in one particular state of an Head, or Horn, for the whole time of his continuance (*by Proposit. 9.*) Wherefore every thing that is there joined with the term of *the Beast*, the *Image, Mark*, &c. and the *Second Beast* acting with him, do all belong to that *particular* state of *the Beast.*

And that does also further assure us,

Corollar. 2. *That* the Beast, *with the False Prophet, or* Second Beast, *and Image, and Mark, and Name*, &c. *in all the other Chapters, do signify the same* particular state *of* the Beast *with those Attendants, in which it is in the 13th Chapter.*

For (*by Coroll. 2. Prop.* 8.) *The Beast* with all those same Attendants, is the same with that in the 13th Chapter. And (*by Coroll. 1. Prop. 9.*) *The Beast* with those Attendants in the 13th Chapter, is in a particular state of its Heads, or Horns. Therefore must they *all* signify *the Beast* in the same particular state every where else.

CHAP.

CHAP. VIII.

The Tenth Propoſition, *and its* Corollaries, *conclude The Beaſt of the* 13*th and* 17*th Chapters to be one and the ſame particular ſtate of the Beaſt.*

WE have now ſufficient grounds to conclude, That

The ſeven Heads and ten Horns of the Beaſt in the 13*th and* 17*th Chapters, muſt ſignify the ſame things.* Propoſit. 10.

For ſince they are in both Chapters the ſame very peculiar, and proper myſtical Expreſſions; and ſince they are explained in the 17th Chapter, by *Rule the third*, they muſt ſignify the ſame things.

But ſtill further, to confirm the force of that *Rule* in the preſent Caſe, and to make the thing unqueſtionable, it is to be conſidered, That The Beaſt of the 13th Chapter, is one and the ſame particular ſtate of it both *before* and *after* the 17th Chapter (*by Coroll.* 1, and 2. *Prop.* 9.) and ſo the 17th Chapter does ſtand in the body of the Hiſtory of that Beaſt of the 13th Chapter. We may alſo very plainly ſee, that the 17th Chapter is interpreted in that place only to explain the myſtical Significations of the ſame number of Heads and Horns upon a Beaſt to all appearance every way the ſame with this, and of that *Babylon* that is the common ſharer in the Fortunes of the Beaſt of the 13th Chapter, throughout all the account of him. For at the very entrance into that Explication, it is ſaid by the Angel, that he would ſhew the Apoſtle the judgment of that *Great Whore*, called *Babylon*, which was but juſt before it, threatened with the Wrath of God in the Story of the other Beaſt at the concluſion of the 16th Chapter. v. 1.

And then the Explication of this ſame kind, and number of things, of juſt ſo many Heads and Horns, as had been mentioned of the other Beaſt, is made by one of thoſe Angels with the ſeven Vials, who had been juſt before employed about the judgments of the former Beaſts all over the Chapter immediatly preceding

Rev. XIII, & XVII.

preceding this Explication. Who would not upon this conſideration conclude with himſelf, That the Angel's Explication of the ſame number of Heads and Horns in a new ſhow of a Beaſt, to all appearance the ſame with this other, whoſe Hiſtory is on purpoſe there interrupted to make room for that new ſhow, did moſt certainly refer to the ſame number of Heads and Horns of the Beaſt, which had all the way before been diſcourſed of? Eſpecially, when he ſees, that the Perſon that brings in all this new Scene, does expreſly ſay, that it was to tell the Apoſtle what that particular judgment of *Babylon* was, which had but juſt before been mentioned in the Hiſtory of the former Beaſt, and every-where made its companion; as alſo that the Interpreter himſelf had but juſt before been very buſie in the concerns of that Beaſt, which did but juſt conclude where this new ſhow began, and which alſo this Angel ſeems concerned to interrupt, only to give this Explication of what had been already ſhewn.

Chap. 16. v. 19.

Wherefore, unleſs it were very plainly inconſiſtent with ſomething elſe more clearly known, which is not by any pretended; the ſeven Heads, and ten Horns of the Beaſts in the 13th and 17th Chapters, muſt by this new enforcement *of Rule the third*, moſt certainly ſignify the ſame things.

Alcaſar does very well obſerve to this purpoſe upon the 1ſt Verſe of the 13th Chapter of the *Revelations*; The ſeven Heads and ten Horns of this Beaſt are the ſame with thoſe of the Beaſt in the 17th Chapter: which is ſo *unqueſtionably clear*, that they themſelves, who would have theſe two Beaſts to be different from one another, do yet agree, that the ſeven Heads, and ten Horns, have the ſame ſignification in both of theſe Beaſts.

In conſequence of which it muſt be inferred,

Corollar. 1. *That the Beaſts in the 13th and 17th Chapters in every ſucceſſive ſtate of the ſame Heads or Horns, are one and the ſame* particular *Beaſt.*

For the *general* ſignification of the Term of *The Beaſt*, as the common Subject of each *Head*, or *Horn*, is the ſame in both. And the Head, or Horn, is ſuppoſed to be the ſame in both, at the time of every ſuch Succeſſion. Wherefore the whole Beaſt in each Chapter, can be but one and the ſame Beaſt at any ſuch time.

And

And from thence it does at laſt eaſily follow, That Rev. XVII.

The Beaſt of the 13th Chapter is every way the ſame particular ſtate of the Beaſt with that of the Beaſt in the 17th Chapter, for the whole time of its continuance. Corollar. 2.

For the Beaſt in the 13th Chapter, under every the ſame ſucceſſive Head, or Horn, is the ſame particular Beaſt with that in the 17th Chapter in that ſame ſtate, by *Coroll. præced.* And the Beaſt in the 17th Chapter, in the ſtate of its laſt Ruling Head, is deſtroy'd, (by *Coroll.* 1. *Prop.* 6.) Wherefore it muſt alſo be in the ſtate of its laſt Ruling Head, that the Beaſt in the 13th Chapter muſt be deſtroyed. Now the Beaſt of the 13th Chapter is deſtroy'd *Chap.* 19. 18. where it is the ſame particular ſtate of it, that it is in the 13th Chapter, (by *Coroll.* 2. *Prop.* 9.)—— That particular ſtate then, that the Beaſt in the 13th Chapter is in, is the ſtate of it under its laſt Head; that is, the ſame with that of the Beaſt in the 17th Chapter, by *Prop.* 6.

And that the Beaſt in the 13th Chapter, is in this ſame ſtate with that in the 17th Chapter, for the *whole time of its continuance*, is confirmed by *Prop.* 9. For it is, for its whole time, in that one and the ſame particular ſtate.

Beſides, the time of the Beaſt, under any one of his Heads, is the *whole time* of that Head; the Beaſt and his Head make but one *whole* thing all that time; and this cannot be any time apart from one another, without ceaſing to be *that* Head in Rule, or *that* Beaſt: Wherefore the two Beaſts in the 13th and 17th Chapters being found to be one and the ſame Beaſt under its laſt Ruling Head, they muſt be the ſame for their *whole time.*

And if we conſult the Characters of both of them in their ſeveral Chapters, they will be found to *begin* both in the ſame particular circumſtances of the laſt Head, as well as to *end* with it.

For the One *begins* at his *riſing out of the Sea*, Chap. 13. 1.

The Other, at his *aſcent out of the bottomleſs Pit*, (Chap. 17. 8.) which is ſignified in the Original by the ſame name of the *Abyſs*, which is known to be the uſual word for the Sea.

The *One* riſes up with an Head wounded and healed, and yet the laſt Head, ch. 13. 1. & ch. 19. 20.

Rev. XIII. & XVII.

The *Other* as an eighth King, which was one of the seven before him; which is the same thing, because the *seven Heads* signifie *seven Kings*, (*Coroll.* 1. *Prop.* 5.)

The *One* rises up with Ten Kings crowned upon him, ch. 13.1.

The *Other* with the same Ten Kings receiving Power with him, ch. 17. 12.

Wherefore, the Beasts in the 13th and 17th Chapters do *begin* together, and *end* together, in the same state of their last Ruling Head of the Seven; and therefore are the same particular state of the Beast in both Chapters for the whole time of their continuance.

We have then now both a close and a demonstrative proof, from the Proprieties of these two Beasts, That they must necessarily be one and the same thing; and a copious variety also of very peculiar Circumstances exactly the same in both, (as has been formerly more fully shewn), to secure and confirm it. It has been also observed, That the very Order and Dependance of the Accounts of these two Beasts upon one another, as they seem to break into the continued relation of one anothers fortunes, would at the first sight satisfie any impartial person of the same thing, without any farther scrupulous Examination. And withal, it is confirmed by the *almost unanimous* Consent of *all kind of Interpreters*, at least, for their being one and the same Interest at the same time. [*See References in the 7th Chapter.*]

CONSENT.

And those two or three only, that have of late differed from the *general* current of the rest in all Ages, do not pretend to give any other reason for it, than that the Beasts in those two Chapters are two several shows, and therefore must be two different states of the Beast: And how small a ground is that, against so great a variety of convincing Evidences, and so universal an Authority?

There are indeed such a variety of Circumstances to make this Conclusion to appear unquestionable at the first cursory view of the Text, that it will appear to most persons to have been too tedious and unnecessary a trouble, which has been here taken to secure it.

But the great use of the Certainty of this Proposition, will justifie the care that has been taken to assure it; for *without it*, the whole Prophecy will be found to be but a Rope of Sand, as it has also been made to be by those who have been of another

Opinion

Opinion in this Point: but by the Certainty of it, the whole Prophecy is found to be all of one piece, and about the ſame ſtate of things, tho' delivered in ſeveral Viſions; and thereby are we furniſhed with a greater variety of Circumſtances, to determine the nature of that which is the great Affair in them all. Rev. XIII. & XVII.

From hence then it does now appear, That the wounded and healed Head in the 13th Chapter, is ſo far from being one of the ſeven Hills of *Rome*, that

The wounded and healed Head of the Beaſt, in the 13th Chapter, is the ſame laſt Ruling Head of the Beaſt with that in the 17th Chapter. Coroll. 3.

For the Beaſt in the 13th Chapter, is under the ſame laſt Ruling Head with that in the 17th Chapter, (*Coroll. præced.* & *Prop.* 9.) And the laſt Ruling Head of the Beaſt in the 17th Chapter, called, *The eighth King*, was an Head that had been one of thoſe ſeven that were paſt, and gone before it, and was now revived again, (by *Coroll.* 1. *Prop.* 5.) Which is the ſame with A laſt Ruling Head of Seven, which was wounded to death, and healed again. The Beaſt therefore in the 13th Chapter, is certainly in the ſtate of an Head wounded to death, and healed again. After the certainty of which, it will be a very extravagant thing to queſtion, Whether the wounded and healed Head, which the Beaſt in the 13th Chapter is under, be that wounded and healed Head which it is ſaid in the Text to have?

CHAP. IX.

The 11*th Propoſition, That the* Judgment of the Dead, Revel. 11. 18. *is the Judgment of the Dead at Chriſt's ſecond Coming. The Three Creeds confirm it. The extravagance of the* Grotian *Interpretation of this* Judging the Dead. *The Reign of Chriſt over the Kingdoms of this World. His ſecond Coming in Glory. The twelfth Propoſition,* The Beaſt *in the* 11*th Chapter, the ſame with* The Beaſt *in the other Chapters.*

THere is now only the mention of the Beaſt in the 11th Chapter, remaining to be found to be the ſame ſtate of it with thoſe in the other Chapters. After which, it will be very eaſie to look through the whole proceſs of theſe Viſions, and to be thereby ſatisfied of the conſiſtency of all the parts of them, and their mutual dependance upon, and relation to one another, notwithſtanding the ſeeming interfering order of them.

For this purpoſe, it is to be obſerved, firſt,

Prop. 11. *That the* Judgment of the Dead, Revel. 11. 18. *is the Judgment of the Dead at Chriſt's ſecond Coming.*

For the phraſe of *Judging the Dead*, is always uſed for the Day of Judgment all over the *New Teſtament*: And it is a *fundamental Article* of the Chriſtian Faith, expreſſed by thoſe peculiar words in the Apoſtles Writings, and put into the Apoſtles Creed in the ſame words; and ſo was that peculiar expreſſion always uſed by the firſt Fathers, and for nothing elſe; and in all the *Three Creeds* is it joined with Chriſt's ſecond Coming; as it is alſo for the moſt part found together with it in the *New Teſtament*. And this ſhews the conſtant uſe of this expreſſion by the whole Church in all times. Wherefore, to make the phraſe of *Judging the Dead* to ſignifie here, as ſome do, only the *Revenging the Cauſe of the Dead*, is to change the ſignification of a very peculiar and generally-known expreſſion, into a very uncommon

common acceptation of it; and to do that, without some great necessity for it, (for which there is here no apparent evidence pretended) is the way to license men to allegorize all the Articles of our Belief away. Rev. XI.

And besides, this acceptation of *Judging the Dead* for the avenging them, is beyond all example. *Judging* and *Judgment* in general are, indeed, ambiguously used in Scripture: but *Judging the Dead* is never any where made use of, but to signifie the Judgment at Christ's second Coming; and so was it always taken by the Christian Church in all Ages, and so conveyed down by them in the same words in all the Ancient Creeds for several Ages, and joined with the mention of Christ's second Coming. So that of all the shifts that *Grotius* is put to, for upholding his Interpretation, there seems none to be more monstrous, or that does more shew his resolution to cut all the Knots that he cannot unty, than this miserable shift of making the *Judging of the Dead* here, to signifie the *Revenging of the Dead.*

To assure one still further of this, it appears to be the same phrase, by which it is granted, that the *real* Judging of the Dead is signified in these very Visions, as *Rev.* 20. 12. See Grot. in 20 Apoc. v. 12.

It is also added in this 11th Chapter, v. 18. to make it more unquestionable,——*That thou shouldst give the reward to thy servants the Prophets, and to the Saints, and to them that fear thy Name, small and great.* Which shews, that it is *a change of the state of the Dead themselves*, by the reward that is given to their faithfulness; and this can be nothing but their reward at the second Coming of Christ to Judgment.

For betwixt Death and That, there is no other reward for the *Prophets, and Saints, small and great*, at one time, as is here expressed;——*The time of the Dead is come, that they should be judged; and that thou shouldst give the reward*, &c.

From hence it cannot but be concluded,

That the Reign of Christ over the Kingdoms of this World, Rev. 11. 15. *is Christ's second Coming in Glory.* Corollary.

For first, it is joined with judging of the Dead at the 18th verse: *The time is come, that the Dead should be judged*; that is, The time is now come, *now*, that *thou hast taken to thee thy great power*,

Rev. XI.

power, and haſt reigned, as juſt before it is expreſſed. That glorious Reign, and the Judging of the Dead, are very expreſly joined together in the ſame Doxology of the four and twenty Elders, and ſo ty'd to the ſame time, that if they be not contemporary, yet there is nothing comes in betwixt them: and therefore muſt that Reign of Chriſt be at leaſt *at the ſame time* with his Coming in Glory. And what can ſuch a glorious Kingdom of Chriſt be at that time, but his glorious Coming or Appearance? For ſince there is but *one* ſecond Coming of Chriſt to be expected, his glorious Reign and his ſecond Coming, fixed, as here, to one time, muſt certainly be the ſame thing.

And that which ſecures them to be the ſame, without farther ground of ſcruple, is, That this Reign of Chriſt is ſaid to be Univerſal, *over all the Kingdoms of this World*; and alſo Eternal with his Father, *for ever and ever*, v. 15. Which can be nothing but his Kingdom of *Glory*.

If it be objected, That Chriſt's Coming in Glory is the beginning only of a *Spiritual* and *Heavenly* Kingdom; whereas it is here ſaid, The Kingdoms of *this* World are become the Kingdoms of Chriſt: It is to be conſidered, That the firſt ſhew of his Kingdom is *agreed by all* to be upon Earth at his Coming; and for the remaining part of it, it is here expreſſed to be for *ever and ever*; and ſo alſo a Kingdom in Heaven with his Father.

It may here be ſuggeſted, That this would make the Coming of Chriſt in Glory, and his Kingdom of Glory here upon *Earth*, to be but a momentary thing, only during the time of the Day of Judgment; whereas he is repreſented in ſeveral places as reigning here in Glory with his Saints for a conſiderable time after the end of Antichriſt. But Mr. *Mede* has given this Anſwer to that, That according to the Notion of the *Day of Judgment* among the *Jews*, from whom the New Teſtament did borrow it, it was taken *for a continuance of time for* 1000 *years together*.

But all that need be regarded for the preſent purpoſe in hand, is, That it is agreed by All Parties, That the beginning of the Judgment of the Dead, properly ſo called, is not till the ſecond Coming of Chriſt in Glory.

By this are we aſſured now at laſt, That

Rev. XI. Prop. 12.

The Beaſt *which killed the two Witneſſes*, Rev. 11. 7. *is the ſame time of* Roman *Rule with the Beaſt in the other Chapters.*

For firſt, This Beaſt in the 11th Chapter hath one of the moſt peculiar diſtinguiſhing Characters of that Beaſt; *viz.* The *Beaſt that aſcendeth out of the bottomleſs pit*; which is the very ſame Character with that of the Beaſt in the 17th Chapter, v. 8. in juſt the ſame peculiar phraſe. And the ſame Character has that Beaſt in the 13th Chapter, in another different expreſſion indeed, but of the ſame ſignification; *viz.* That it did *riſe out of the Sea*; for the Sea is very ordinarily called in the *Septuagint* (which the *Greek* of the New Teſtament does generally conform to) by the ſame name of *the Abyſs*, which is here rendred the *bottomleſs pit.*

When therefore we ſee, in the Chapters after this 11th Chapter, the mention of a Beaſt that is to *aſcend out of the bottomleſs pit*, which is made his peculiar Character, to diſtinguiſh him from other ſtates of him under the ſucceſſion of his Heads; and that here there is the ſame peculiar deſcription of ſuch a Beaſt, with the name of *THE Beaſt that aſcendeth*, &c. which plainly refers us to the ſame Character of a Beaſt ſomewhere elſe mentioned: It muſt certainly be the ſame with that Beaſt, or elſe there is no ground to believe a thing to be the ſame at two ſeveral mentions of it, tho' it has the ſame peculiar Character in both places, and a Note of reference in one of them to confine it to the ſame thing that had been before mentioned; which in this caſe would be a violation of all the firſt Three Rules, which have been judged to be the ſureſt ground for any Interrpetation.

2. Beſides, they both end at the expiration of the ſame ſpace of time of 42 months, or the 1260 days of the Witneſſes in Sackcloth; which is the ſame ſtate in both, becauſe it is the laſt ſtate of them both.

The Beaſt in the 11th Chapter is alſo deſcribed to end juſt before a glorious Reign of Chriſt, in the 7th Trumpet, which is accompanied with a Judgment of the Dead. So alſo does the Beaſt in the 19th Chapter come to an end juſt before a Reign of Chriſt, which is accompanied with the Judgment of the Dead, chap. 20.

And

Rev. XI.

And is not this a very good ground to be confident, that they are both the ſame Beaſt, when they are ſaid to end at the expiration of the ſame peculiar ſpace of time, and at the beginning of juſt the ſame kind of peculiar Reign of Chriſt over all the world, and for ever and ever, and that is accompanied with the Judgment of the Dead? For ſince they are thus found, from theſe Circumſtances, to be contemporary, how can a Beaſt with ſo peculiar Characters, that are the ſame in the other, and at the ſame time, be ſuppoſed to be quite another thing?

In both the mentions of the Beaſts, we alſo find them *warring againſt the ſame Martyrs*, or *Witneſſes* of God, and Chriſt, and in both *overcoming them*, and *being overcome* by them, *&c.*

From hence may very ſafely be determined, That

Corollary. *The Beaſt is to continue till the beginning of an Univerſal and Eternal* Reign of Chriſt over the Kingdoms of this World.

Theſe four laſt Concluſions have alſo the Conſent of many of the moſt eminent Interpreters [a] of the Church of *Rome.*

Thus then do we find at laſt, That the term of *the Beaſt* does ſignifie one and the ſame particular ſtate of his Reign in all the ſeveral Chapters where it is mentioned.

And from the laſt proof of this in the 11th Chapter, it appears, That the Account of the laſt end of the Beaſt there, is before the Account of his firſt riſe in the 13th Chapter, and ſo mentioned in the 11th Chapter, as a thing that was afterwards to appear.

Which does ſufficiently aſſure us, THAT the Order of the things in this Propheey is many times tranſpoſed.

References

References to the Ninth Chapter.

[a] *Ribera*, about the 15th verſe of the 11th Chapter, in his Diſcourſe upon Chap. 10. num. 20.

Cæcus eſt, qui non videt, &c. He is blind, that does not ſee that theſe things cannot be, but after the ruin of Antichriſt, and at the time of the Judgment.

Malvenda de Antichriſto, pag. 226. ——— No man of ſenſe can doubt, but that the Beaſt in the 11th and 13th Chapters, is the ſame Beaſt.

The Second BOOK.

THE Conſtant Uniform Signification OF A BEAST, And its PARTS, All over *DANIEL.*

CHAP. I.

The Prophecy of Daniel *the cleareſt Rule for the ſignification of* A Beaſt, *and its Ruling Parts.* Porphyry's *Objection againſt the Authority of it. The greateſt Confirmation of the plainneſs of the Predictions in it. The Authority of the Book* Daniel, *proved. The* 13*th Propoſition, The* Kingdom of the Son of Man, *in the* 7*th of* Daniel, *a Kingdom of Chriſt Jeſus. The ſingularity of* Grotius's *Notion of the* Son of Man *in that place, judged to be Blaſphemy by the Sanhedrim.*

WE have now our proſpect very much enlarged, by a multitude of known Marks of the Beaſt, which is found to be the ſame particular ſtate of one of its Heads from the firſt mention of him in Chap. 11. to the laſt end of his Hiſtory in Chapter 20. by which he is deſcribed to us in all his lineaments, with his Riſe, Dan. VII.

Dan. VII. his Mark, his Actions, and his End, and with a great many of his Assistants and Dependants. And, I think, I could make unquestionable to any that were impartial and considerate enough, that one may come to a very satisfactory determination from hence about the particular knowledge of him.

But because I would continue firm to my first design of carrying on the proof all along in so full and convincing a manner, as should be able to satisfie the most *sceptical* scruples, it will be much more useful to consult the Prophecy of *Daniel* for the constant signification of the mystical Phrases that are made use of all over these Visions in the *Revelations*; for there is a great deal more evidence of the determinate signification of *a Beast* in *general*, and of the Heads, and Horns, and Actions of a Beast in that Prophecy. There are a multitude of Instances there of the constant use of these figures in one and the same determinate Notion; and it is generally agreed, That St. *John*, by the like expressions in the *Revelations*, does every-where allude to them, as the Original Copy of his Figures, and as a *Nomenclator* to explain the meaning of them. [*See References in the 5th Chapter.*

There is also this further advantage in the Prophetical Usages of the mystical Expressions in *Daniel*, That there is the concurrence of almost all Interpreters in the particular signification of them, who yet differ from one another about the signification of the same Expressions in the *Revelations*: And as I found this to be of very great effect for the silencing of mine own Scruples, so is it the most certainly satisfactory method for the generality of the World.

CONSENT. The Prophecies of *Daniel* have indeed that advantage above any other Mystical Writings of that nature, that the things foretold in them, are so plainly described, That all who have considered them, have in all Ages, till this latter, generally agreed about their Interpretation; *One or two Instances* to the contrary in the space of so many Ages will be no material exception against it by *Rule the 4th.*

Porphyrie the Philosopher, who is the first that is said to be of a different mind from the rest, yet gives such a reason for his confining the date and matter of these Prophesies to the times of *Antiochus Epiphanes*, as does unquestionably confirm the clearness of his Expressions in all his Visions. St. *Jerom* acquaints us, that his

S. *Hierom.* Procem. in *Dan.*

his reaſon for it was, " Becauſe it ſeemed plain to him, That " the Author muſt have lived about the times of *Epiphanes*, " from the diſtinct Account he gives us in the 11th Chapter, " of the Succeſſions and Actions of the *Syrian* and *Egyptian* Kings " under the names of the King of the *North*, and of the King " of the *South*, till the time of *Epiphanes*. And ſo he will have " it to be an Hiſtory of what is paſt, and not a Prophecy of " things to come. Dan. VII.

Could there be a greater Teſtimony of the clearneſs of Prophetical Expreſſions, than to ſee a profeſt Enemy to it, acknowledge it to be ſo very plain, that he could not believe it to be any thing but *an Hiſtory of things paſt?* *Cathol. Expoſ. Eccleſ. in* Apoc. *Tanta enim dictorum fides fuit, &c.* For the things were ſo plainly fulfilled, that to Unbelievers he ſeemed not to have foretold things to come, but to have related things before paſt and done.

As for his ſuſpicion of the Authority of it, that is as ſatisfactorily anſwered as need be.

1. By our Saviour's owning the Prophecy, *Matth.* 24. 15. Which to Chriſtians is an undeniable proof, though it could not be ſo to an Infidel.

2. *Joſephus*, who lived about the time of Chriſt (not two hundred years after *Antiochus Epiphanes*) does own the Prophecy of *Daniel* for the moſt conſiderable of any that they had; and relates of it, That it was ſhown to *Alexander the Great*, by *Jaddus* the High-Prieſt, upon the account of the 8th Chapter, which did plainly foretel his Conqueſt of the *Perſian*; And that this was owned by *Alexander*, and rewarded with many great Privileges to the *Jews*, particularly that of being Tax-free every ſeventh year, which, no queſtion, remained to *Joſephus*'s Age as the publick Memorial of that Action. What an unaccountable Forgery would that be, which ſhould be able to impoſe ſo ſtrangely upon one of the moſt Learned Antiquaries in that Age, and make him take a Writing concerning his own Nation not Two hundred years old, for an Ancient Writing of Five hundred years ſtanding?

3. Eſpecially, when we conſider, that it had been long received into the *Jewiſh* Canon of Scripture in *Joſephus*'s days, and had been conſtantly uſed in *Greek* Tranſlations in their Synagogues

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gogues (as appears by our Saviour's Quotations) which is impossible for a forged Book, not much above One hundred years old, to have been.

After this assurance, *Porphyry*'s suspicion that it was an History of things seen by the Writer of it, is as great a confirmation as can be desired of the clearness of *Daniel*'s meaning in his Prophetical Descriptions in some parts of his Visions; And the general concurrence of almost all Interpreters about the determinate sense of the rest, is proof enough of the plainness of his Expressions in all.

For what can give one a plainer ground to presume that it is easie to arrive at a perfect knowledge of the signification of the Mystical Schemes of a Prophecy, than first to see it accused by *an Enemy* of having been wrote after the things were done, *only upon the account of the clearness* of the terms that are used to express them; And next, to see all Interpreters of the most different Parties and Interests unanimously agreed upon the particular Application of them?

This is an encouragement sufficient to make one hope for the fullest satisfaction from the Visions of *Daniel* concerning the constant signification of the same Mystical Terms in both Prophecies: In order to which, The first thing, that it is the most necessary to be resolved about, as the general Basis of all that is to follow, is this Proposition.

Propos. 13. *That the Kingdom* of the Son of Man *in* Daniel *the 7th, v.* 13, 14. *is some Kingdom of Christ Jesus upon Earth.*

1. *That it is some Kingdom upon Earth*, is manifest from v. 27. where it is said, that it is the *greatness of the Kingdom under the whole Heaven.*

2. *That it is the Kingdom of our Jesus*, is as certain, as it is, that our Jesus was the true *Messias*. For there is no name of the *Messias* any-where so peculiarly owned by Christ, as this name of the Son of Man is all over the Gospel. And as by the note of reference joined with it, it must refer to some use of that name in some places of the Old Testament, where it is before mentioned; so do we find St. *Matthew* 24. 30. what place of the Old Testament that is. For our Saviour does there join that name of his with the very *same* Circumstances that it is mentioned

mentioned with here in *Daniel*. In that place of St. *Matthew*, and in all the other Goſpels beſide in his Prophecy of his coming, he calls it the *coming of the Son of Man in the clouds of Heaven with power and great glory*, which is juſt the ſame with that in the 7th of *Daniel*, about the *coming of the Son of Man in the clouds of Heaven, and his waving an Univerſal Kingdom given him* at the time of that Judgment, when there were infinite multitudes of Angels attending. Dan. VII.

It is moſt certain from our Saviour's Examination before the High-Prieſt, That it was the commonly received Opinion of all men in thoſe days, That the name of the *Son of Man* in thoſe circumſtances of his appearance that are mentioned in the 7th of *Daniel*, was the *peculiar* name of the *Meſſias*, or of that eminent Chriſt, whoſe coming was the great expectation of the *Jewiſh* Nation, and was appropriated to him alone. For upon that ſolemn adjuration of the High-Prieſt to Jeſus, to tell him whether he were the Chriſt, which was *the putting him to his Oath* about it; the Anſwer which our Saviour gives to it, is expreſſed in theſe very words of *Daniel*, viz. The *Son of Man that was to come in the clouds of Heaven*, Together with the Circumſtance of *ſitting on the right hand of the power of God*; The ſame with his Being *brought near to the Ancient of days, who was upon his Throne with myriads of Angels about him:* And this was ſo preſently underſtood for an Anſwer of his being the Chriſt, and ſo *generally*, that the High-Prieſt thereupon forthwith *rent his cloaths*, and cryed that he had ſpoken Blaſphemy; and *all the reſt* about him judged him to be worthy of death. Matth. 26. 64, 65, 66. Dan. 7. 10, 13.

To me therefore it looks like an Infatuation in ſo underſtanding a Perſon as *Grotius*, To make the Son of Man in this 7th of *Daniel* to ſignify nothing but the *Roman People*; when he himſelf in his Comment upon the very ſame Expreſſion, and joined with the ſame Circumſtances in the 24th of St. *Matthew*, v. 30. had acknowledged it to be ſpoken of Chriſt: And on St. *Matthew* 26. 64. does expreſly ſay, that our Saviour's owning himſelf there to be the Chriſt, does refer to the ſame way of expreſſing it in this 7th of *Daniel*. And which is the moſt to be admired, This he does without giving any account of any neceſſity for it, from this or any other place, where it is uſed, but thinks it ſufficient, that in this new ſenſe it will uphold a new Hypotheſis. This is therefore another plain inſtance againſt how Grot. in v. 13. cap. 7. Dan.

clear

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clear a Light *Grotius* is able to ſhut his eyes, to be conſtant to a new Invention, though againſt the unanimous agreement of all the World beſides, and even to the hazarding of the Crime of Blaſphemy. For a Crime of that nature was it judged to be by the whole Sanhedrim of the *Jews* (as has been juſt obſerved) to give the incommunicable name of the *Son of Man*, in the 7th of *Daniel*, to any other, than to the true *Meſſias*: And the error of their Judgment was only the fixing of that Crime upon him, who was the *True* Chriſt, to whom it did really belong.

It does indeed by this ſeem to be a double Blaſphemy; firſt to take away the proper Character of the *Meſſias* from the True Chriſt: And next, To give it away to a thing, that neither he himſelf, nor any elſe, ever thought to be the Chriſt.

CHAP.

Mat. XXIV.

CHAP. II.

The 14th Propoſition, The Kingdom of the Son of Man, Dan. 7. *is the ſecond Coming of Chriſt in Glory. This demonſtrated upon Four General Heads. Firſt, From its being the ſame with* the Kingdom of the Saints *in that Chapter. 2. From its being the ſame with* the Reign of Chriſt, *Rev.* 11. 15. 3. *From its being the ſame with the beginning of* the Reſurrection, *Dan.* 12. 2. *This evinced in three Lemma's. 4. From its being the ſame with that which is determined by our Saviour, and the Apoſtles, to be the Second Coming of Chriſt in Glory. This confirmed in ſix Particulars. Dr.* Hammond's *Objection againſt this, anſwered.*

SINCE now it is undoubted, that the Kingdom of the Son of Man is ſome Kingdom of our Jeſus, The Characters of it will make appear what Kingdom of his it is; and from a view of them, it may be reſolved, That

The Kingdom of the Son of Man in the 7th of Daniel, *is the Second Coming of Chriſt in Glory.* Propoſit. 14.

One would eaſily be perſuaded of this at the firſt ſight of the glorious Properties of it, and eſpecially upon the account of its *Univerſal* Command, and the *Eternal* Duration of it. For what elſe is his *coming in Glory* for, but to take poſſeſſion of the whole World, and to reign with his Father, and his Saints in it, to all Eternity? And though he delivers up his Kingdom to his Father at the laſt end, yet he has ſo much ſhare in it, as to have it here called *his Everlaſting Kingdom:* As elſewhere it is ſaid alſo; *And he ſhall reign for ever and ever.* But it may be ſaid, that this Rev. 11. 15. was verified of Chriſt at his firſt coming: For at his Aſcenſion into Heaven, he is ſaid *to have all Power given unto him both in Heaven and Earth.* Matth. 28. 18. It muſt therefore be ſhown, that by the Characters of the Kingdom of the Son of Man in this place, it can-

Dan. VII. not be that *Univerſal* Power which was given to Chriſt at his Aſcenſion into Heaven, and his *ſitting on the Right hand of Power*.

For this purpoſe, it is to be conſidered, That the Kingdom of the Son of Man, and That of the Saints, in the 7th Chapter of *Daniel*, is the ſame Kingdom; for they both are deſcribed as beginning at the ſame time, at the deſtruction of the *Little Horn*, and have the ſame Characters of an Univerſal and Eternal Dominion, which it is impoſſible for two different Kingdoms to have at the ſame time.

And the Kingdom of the Saints has theſe Properties in it.

v. 21, 22. 1. To begin at the deſtruction of a Kingdom, that did *devour the whole Earth*, and of a great tyrannizing Power in it, who did
v. 26, 27. *wear out the Saints of the Moſt High*; that is, at the deſtruction of all the Enemies of the Church upon Earth; for thereupon it had his Dominion, and all Dominions under the whole Heaven.

v. 14. 2*dly*. To be in the actual poſſeſſion of the Obedience of *All People*, *Nations*, and *Languages*, and of *All Dominions under Heaven*.

Ibid. & v. 27. 3*dly*. To be *Eternal*, from that firſt beginning of ſuch an Univerſal Dominion.

And this can be nothing but Chriſt's Second Coming in Glory: For tho' all Power both in Heaven and Earth was given unto him at his Aſcenſion into Heaven, yet St. *Paul* tells us,
Heb. 2. 8. That *all things then were not put under him*, and that he had not
1 Cor. 15, 24, 25. then *put down all Authority, and Rule, and Power*; nor had he *put all his Enemies under his feet*; which yet we ſee is neceſſary to be done, to have His Kingdom be That of the Saints in this 7th of *Daniel*; and which, when it does comes to paſs, St. *Paul* in the ſame places does ſhew us to be his Coming in Glory.

But what appearance ever was there of ſuch an Univerſal Kingdom of Chriſt on Earth in the time of the Ten *Roman* Perſecutions; or in the time of the *Saracen* and *Turkiſh* Empires after them? And what fourth Kingdom, that ruled over all the Earth, was deſtroyed at the Aſcenſion of Chriſt into Heaven, into whoſe Place and Dominion the Kingdom of Chriſt and his Saints did ſucceed?

2. The Kingdom of the Son of Man, or of the Saints, appears to have the same individual Characters with that state of the Church, which has been already shewn (by *Coroll. Prop.* 11.) to be the time of Christ's Second Coming in Glory: For they *both begin* at the *last end* of a Kingdom, signified by A Beast, which ruled over all the World, and at the *end* of the last Persecution of the Church; and from that time they reign in triumph *for ever and ever*. Dan. VII. Rev. 11. 15. Dan. 7.14,26. Rev. 11. 15.

They are *both* from their first beginning over all the Kingdoms of the World, and Eternal: They are therefore described to reign in the same place for the *same continuance* of time, and *at* the *same particular time*; and it is impossible for two different Kingdoms of the same nature to be in the *same place*, and *at the same time*. Wherefore, since the *One* of these is known to be the time of Christ's Second Coming in Glory, the *Other* must also of necessity be the same.

Accordingly do we find in *both* the circumstances of *Warring against the Saints*, and *overcoming* them just *before* the beginning of them, and a famous remarkable Judgment accompanying them.

3. To confirm this still further from this Prophecy it self, if we compare the circumstances of the Kingdom of the Son of Man in this Chapter, with the description of the Resurrection in the 12th Chapter, it will be unquestionable. For the *time, times, and an half*, in the 7th verse of the 12th Chapter, are said to end at the *end of the Wonders* that had before been prophesied of, and at the beginning of the last deliverance of the People of God from affliction. Now the *end of the Wonders*, or things of the Prophecy, is the *awaking of those that sleep in the dust of the Earth*, v. 2. which, by the circumstances of *Everlasting Life*, and *Everlasting Contempt*, appears to be a Resurrection of the Dead; and this must certainly be the time of Christ's Coming in Glory. And then the *time* and *times* must also end at this Second Coming of Christ, because they are said to end at the conclusion of those Wonders, which is, at the awaking of the Dead. Dan. 12. 2.

From hence it appears, That these *times* in the 12th Chapter, are the same particular time with the *time*, and *times*, and *the dividing of time* in the *Dan.* 7.25. For they are both of them the same length of time, and they both end at the last deliverance of the People of God from Persecution in this World. Those in the 12th Chap-

Mat. XXIV. ter are deſcribed to end at *the accompliſhment of a ſcattering of God's People*, juſt before the awaking of the Dead, or Chriſt's Second Coming in Glory; and thoſe in the 7th Chapter are deſcribed to end at the *deſtruction of the little Horn*, which is followed by an univerſal Reign of the Saints for ever; and therefore ſhews the Perſecution that preceded it, to be the laſt.

The *times* therefore in both Chapters, do end at the ſame time; and being both of the ſame length of duration, they muſt therefore be the ſame particular time from the beginning to the end of it.

And hence it appears, That the Kingdom of the Son of Man in the 7th Chapter, is Chriſt's Second Coming in Glory, becauſe it begins at the end of the *times* in that Chapter, which are the ſame with the *times* in the 12th Chapter, which have juſt now been proved to end at Chriſt's Second Coming in Glory.

Grot. in Dan. 12. 2. And here it is well worth the obſerving, what another wreſting of plain words *Grotius* preſents us withal, about the *awaking of the Dead*, ch. 12. v. 2. — He would have the Heathen *Porphyry* to be the beſt Interpreter of theſe words, who makes this riſing of the Dead to be nothing but the return of ſome perſecuted *Jews*; and yet both *Grotius* and *Porphyry* confeſs, That *the words are very wonderfully and artificially put together, to hint at the myſtery of the Reſurrection:* So wonderfully indeed, as it is to be admired how they can be made to intend any thing elſe.

4. Again, the very ſame peculiar words, and deſcription with theſe in the 7th of *Daniel*, about the *coming of the Son of Man*, does our Saviour uſe to ſignifie his *Second Coming in Glory*, Matth. 24. 30, 31. And withal, it may be plainly obſerved, That he referred to that place in *Daniel* in thoſe words, and that deſcription, which it is therefore convenient in the firſt place to be well ſatisfied in.

Mr. Mede. It is affirmed by a very judicious and impartial Critick, That the term of the *Son of Man* in that verſe of St. *Matthew*, and which was ſo familiar an expreſſion with him to ſignifie his being the *Meſſias*, could be taken from no other place in the Old Teſtament, as the Name of the *Meſſias*, but from this 7th Chapter of *Daniel*.

But

But surely this will never more be questioned, when it is considered, That our Saviour, contrary to almost all the custom of his Discourses any where else, has quoted *Daniel by name*, but a few Verses before this 30th Verse, in the very same continued Prophecy. When therefore, soon after this, we find in that Verse, the same words and circumstances with these here in *Daniel*, about the Coming of the Son of Man; how is it possible for any man to question, Whether our Saviour did mean the *same thing* with that which was signified in *Daniel* by the *same words*, unless there were some so very clear ground against it, as to force him to question it? Which will not here be found. Mat. XXIV. v. 15.

Grotius therefore, our chief Adversary in these things, does allow, That the same expression, *Matth.* 26. 64. is a plain reference to this 7th of *Daniel*: which makes him to appear so much the more extravagant in his fancy of quite another meaning in the same words, and description of that place in *Daniel*, from what he determines them to signifie in St. *Matthew*.

It is now therefore to be confirmed, That by the same description and words of Christ, *Matth.* 24. 30, 31. cannot be understood any thing but his *Second Coming in Glory*; which will appear from these following Considerations:

1. The Coming of the Son of Man, *Matth.* 24. 30. is joined with the *end of the world*, for the time of it, as may be seen in the question about it, v. 3. And there is no other mention of the end of the world to answer that question in all the Chapter, but as it is included in this Coming of the Son of Man, and the *sending his Angels to gather all* to Judgment after it. As for the phrase in the Original to signifie the *end of the world*, συντέλεια τοῦ αἰῶνος, it is the very same that is made use of *Matth.* 13. in three several places in that one Chapter, for the last end of the world, as by all is granted: For in the 35, 40, 49 verses, it is accompanied with the last discrimination of the *Good* and the *Evil*.

Now to evade this, it is alledged, That αἰὼν here rendred *the World*, may signify here, as it sometimes does, that *present Age*; and then the phrase Συντέλεια τοῦ αἰῶνος, is no more than the end of that present Generation.

But let the use of αἰὼν alone by it self, be what it will, yet nothing is more known, than that single words must follow the common

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common use of the Phrase that they are a part of, whatsoever their signification is alone by themselves; and the use of Συντέλεια τῦ αἰῶνος we see by those three places in one Chapter, is to signify and express the end of the World.

For the same reason must that same Phrase in St. *Matthew* 28. 20. be taken in the same sense, because, however dubious it may there be by reason of the thing of which it is said, yet since the signification of it is known to be determined in other places, the dubious use of it must be determined by that which is clear, and undoubted. Συντέλεια τῶν αἰώνων, used by St. *Paul*, 1 *Cor.* 10. 11. is quite another expression, and can signify at best no more than the last Ages of the World.

2. The coming of the Son of Man in that place of St. *Matthew*, is joined with the last discriminating Act of the Good from the Bad, by the sending his Angels out for that purpose, v. 31. which is certainly the same Circumstance with that beforementioned in St. *Matthew* 13. and which is twice in that Chapter joined with that, which is acknowledged to be the *real* end of the World. This is also further confirmed from the 31, 32, verses of the very next Chapter to this, which is but a continuation of the Account of the coming of the Son of Man that is here mentioned: In those verses of the 25th Chapter, there is the same circumstance with that here mentioned of the coming of the Son of Man *with his holy Angels* to discriminate the Good from the Evil: And that that Act of the Angel's in the 25 Chapter, is certainly at the Day of Judgment, is unquestionable from the 46 verse, and is acknowledged by all.

Matth. 25.

3. The *coming of the Son of Man* is said to be here *with power, and great glory*, and his Angels are employed with him; And such a glorious Coming as that with his *Angels*, is known everywhere else to signify the second Coming of Christ: As in Saint *Matthew* 16. 27. where it is joined with the last Reward, and follows upon the discourse of gaining, or losing ones own Soul. As also 2 *Thessalon.* 1. 7. where that Appearance of Christ with his Angels, is certainly his coming to Judgment, v. 8. *with flames of fire*, v. 9. to the *everlasting* destruction of those *that obey not the Gospel.*

There is also the same Circumstance of his coming with his *Angels in glory*, St. *Matthew* 25. 31. where it is acknowledged that it signifies his coming to Judgment.

4. This

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4. This *coming of the Son of Man* in St. *Matthew*, is at the ſame time, that *he ſends out his Angels with a great ſound of a Trumpet, to gather his Elect from all parts of the World*; and that is a peculiar Circumſtance of Chriſt's laſt coming: As is acknowledged in 1 *Theſſ.* 4. 16. and in 1 *Cor.* 15. 52.

5. The deſcription of his *coming in the clouds of Heaven* was the chief thing that made *Grotius* himſelf acknowledge, that this muſt be meant of our Saviour's laſt coming, becauſe it was ſo promiſed, *Act.* 1. 11. That he ſhould *come from Heaven upon a Cloud*, juſt as they then ſaw him going into Heaven. And this is confirmed by 1 *Theſſ.* 4. 17. which is acknowledged to ſignify the laſt coming of Chriſt.

Grot. *in* v. 30. —*tum præcipue id, quod, &c.* Act. 1. 9, 11.

6. To this may be added the conſideration of the concurrence of moſt of theſe ſame peculiar Circumſtances in places which do unqueſtionably ſignify the *laſt coming of Chriſt*. As in the 31ſt and 32d verſes of the 25th Chapter, where we have almoſt juſt the ſame crowd of particular Expreſſions and Deſcriptions with thoſe in the 30th and 31ſt verſes of the 24th Chapter. There is the mention of his *coming in glory*, and *with his Angels*, and *to gather the Elect from the* reſt out of all Nations. So again in the 4th Chapter of 1 *Theſſ.* v. 16, 17. there are the Circumſtances of the *Triumph*, and of the *Clouds*, and the *Angels* employed in it, as here. And in the 27th verſe of the 16th Chapter of Saint *Matthew*, we find the *coming in glory*, and *the Angels*, and the *laſt Reward*.

Who can deſire a more convincing Proof of the ſame ſignification of words in ſeveral places, than to ſee them thus joined with the ſame very many *peculiar* Circumſtances and Expreſſions in all thoſe places? And therefore do we find an almoſt unanimous Conſent amongſt all ſorts of Interpreters, that this *coming of the Son of Man*, St. *Matthew* 24. 30. muſt be his ſecond coming in glory. *Grotius* himſelf, in this, is forced to be of the ſame mind with the reſt.

CONSENT.

Dr. *Hammond* indeed does here venture at a ſtrain higher than ever his Friend *Grotius* could allow himſelf.

A great Objection is it judged by ſome to be, That it is ſaid of this coming of the Son of Man in St. *Matthew* 24. that it ſhould be *immediately after the tribulation of thoſe days* which were a little before mentioned about the Deſtruction of *Jeruſalem*, and the end of the *Jewiſh* State. And the time of this ſeems to him to be

v. 29.

ſtill

Mat. XXIV. ſtill more neceſſarily determined to *that Age* by that *Solemn* Aſſeveration, *Verily, verily, I ſay unto you, This Generation ſhall not paſs, till all theſe things be fulfilled.*

In the firſt of theſe places there will be found to be no ground for the exception, if it be conſidered from St. *Luke*, *what is the Tribulation of thoſe days.* It is there expreſſed to be the *being led away Captive into all Nations*, and the *treading down of* Jeruſalem *by the* Gentiles, *till the times of the* Gentiles *ſhould be fulfilled:* And then the *immediately after the Tribulation of thoſe days*, is a time that is yet to come: And the coming of the Son of Man (in St. *Luke*) in the ſame Diſcourſe with that other before-mention'd in St. *Matthew*, is found to be after this mention of the Captivity.

It will not be very hard in the next place to underſtand what things they are, whoſe fulfilling is tied to *that preſent Generation*, if
Mark 13. 4. we do but look into the terms of the Queſtion in St. *Mark*, where we find it demanded about the ruine of the Temple *only*, *What ſhall be the ſign when all theſe things*, that is about the Temple, *ſhall be fulfilled?* which are the very ſame words with thoſe in the
v. 30. other Verſe, that *All theſe things ſhould be fulfilled* before that Generation ſhould paſs away, which do follow preſently after the mention *of the Signs* that ſhould *begin* the whole Scene of the Prophecy, as if it were wholly reſtrained to them. And then the meaning of *All theſe things ſhall be fulfilled*, will be the ſame with that which the Jeſuit *Ribera*, and moſt others with him, do determine the ſenſe of a *like expreſſion* at the beginning, and at the end of the *Apocalypſe* to be: in both which places it is ſaid of all the things in that Book, that they were *things that muſt ſhortly be done*, or fulfilled; *That is*, ſays *Ribera* of thoſe words, *things that muſt ſhortly begin to be done*; *which*, he ſays, *is a common way of ſpeech in the World, and according to the uſage of Scripture.* In this ſenſe, all the things mentioned in the 24th of St. *Matthew* would be ſaid to be fulfilled in that Generation, though nothing but ſome very remarkable beginning of them had been *then* to be fulfilled.

And yet if it were leſs intelligible, all that could be made of it, would be but this, That our Saviour had very much implicated the Deſtruction of *Jeruſalem*, with his laſt coming to Judgment, in that Diſcourſe: For that the coming of the Son of Man there mentioned, is unqueſtionably to be underſtood, of his

coming

coming to Judgment, is manifest from what has been discoursed more particularly about it. And the Objections against it are too inconsiderable to make it questionable. Mat. XXIV.

Whatever other mentions of the coming of the Son of Man there may be, that may seem to signify a sooner appearance of Christ's Kingdom, cannot be of any moment against it: For the whole force of the Proof from this place in St. *Matthew*, lies upon the *peculiar words* and *circumstances* that it is described by.

There are indeed some Exhortations of our Saviour, and his Apostles to persons then living, to watch against *the day of this Lord's coming*, as if by that *coming* were meant some coming in that Age; but that can be no argument for it. For we meet with the same Exhortations in places, where by all it is granted to concern only the last coming of Christ to Judgment. As in St. *Matthew* 25. 13. 1 *Cor.* 15. 51, 52. 1 *Thess.* 4. 15, 17. The reason and application of which in the *Thessalonians*, is given in the next Chapter following from the 1st to the 7th Verse, from the uncertainty of the *particular time, and season, when that last coming should be.*

Wherefore there seems now to be nothing that is at all considerable to make any man question, whether the coming of the Son of Man in this place of St. *Matthew*, be the coming of Christ in glory. And from what has been advanced to make it clear, that our Saviour did refer to the coming of the Son of Man in *Daniel*, where there are the same words, and circumstances of *a glorious appearance with his Angels* at the time of a *great Judgment*, and of an *universal dominion of the Saints* over all the Earth; it appears to be unreasonable to doubt, whether this coming of the Son of Man in *Daniel*, be the same with it; and therefore we may securely conclude, that *the Kingdom of the Son of Man in the 7th Chapter of* Daniel, *is Christ's second coming in glory.*

I have endeavoured to secure this with the greater care, because all hopes of any certain determination of the sense of this Prophecy seems to depend upon it.

Dan. VII.

CHAP. III.

The 15th Proposition, *The Fourth Beast in the 7th Chapter of* Daniel, *is the same with the Beast in the* Revelations. *This shown in* 13 *Particulars, and made unquestionable from the three last. The* Corollaries *of the* 15th Proposition. 1. *The Beast in the* Revelations *the same with the little Horn in the 7th of* Daniel. 2. *The Beast in the* Revelations *the same with the Fourth Beast in* Daniel 7. 3. *The time of the Beast in the* Revelations, *is not till* after *the* Roman *Empire is divided into Ten Kingdoms.* 4. *The Reign of the Beast in the* Revelations *is not yet past.* Grotius's *Opinion of the Signification of the* Son of Man, *a sufficient Answer to all his Objections against these things.*

AFter the Assurance that has been offered about the Kingdom of the Son of Man, it will be convenient to improve the Knowledge that we have of the Beast in the *Revelations*, to determine the Signification of the Fourth Kingdom in the 7th of *Daniel*, *immediately before* that of the Son of Man. And by comparing that Fourth Kingdom with the Characters of that in the *Revelations*, it seems to be very plain, That

Prop. 15. *The Fourth Beast in the 7th Chapter of* Daniel, *is the* [a] *same thing with the Beast in the* Revelations.

For it will be found, That that Beast in the *Revelations* hath scarce a Property belonging to him which may not be found in the Fourth Beast of the 7th of *Daniel*. And there are a great many such very peculiar Marks in each of them, as shew them to be necessarily the peculiar Properties of *one* and the *same* thing. For Example,

Revel. 13. 2. 1. The Beast in the *Revelations* has a very strange and peculiar make; It has the *mouth of a Lyon*, the *feet of a Bear*, and *the body*

body of a Leopard, Chap. 13. v. 2. which is enough to distinguish him from all the Beasts in the World. It would much surprise any one at the first, to meet with so *uncouth* an appearance of a thing that has three such strange and unusual Characters, which cannot be supposed to be mentioned by chance; and yet have no kind of Interpretation given them, as many of the Characters of that Beast have in the 17th Chapter. Dan. VII.

But it thereby appears, that this Beast is plainly drawn from another Original Copy, *viz. That Fourth Beast in the 7th of* Daniel. And there it appears that that Beast had *devoured* three other Beasts, which where like to a *Lyon*, a *Bear*, and a *Leopard*. So that this Fourth Beast in *Daniel*, with the other three before it in the 7th Chapter, being interpreted afterwards to signify so many Kingdoms; His *devouring* them there, can be nothing but the *conquering* them; and upon that conquest, the having them *added* to himself. And so the Kingdom signified by him, comes to be made up of those three together, *with that* which was properly his own Dominion before. Dan. 7. 7, 19. v. 17, 23.

All the difference then betwixt them is, that the *one* is said to have *devoured* those three, and the *other* is shown with them digested into *his own Body*.

2. The parts in which the Beast in the 13th Chapter of the *Revelations* are said to be like those three Beasts, are just like the same parts of the Fourth Beast in *Daniel*. For the *mouth* which is said to be like that of a *Lyon* in the 13th of the *Revelations*, and to be a *mouth speaking great things*, and that was opened in Blasphemy against God, is just like the mouth belonging to the Fourth Beast in the 7th of *Daniel*, which *spake great words against the Most High*. v. 5. v. 8.

The Feet, which in that 13th Chapter of the *Revelations*, are said to be the *feet of a Bear*, whose strength we know lies in his Paws, were just like the Feet of the *other* in *Daniel*, the *Nails of which were of brass, and brake all in pieces, and stampt upon the residue with his Feet*. v. 2. v. 19.

The *whole Body* of that in the *Revelations*, that was like a *Leopard*, or like the Third Beast in the 7th Chapter of *Daniel* (which being the same thing with the Third Kingdom in the 2d Chapter, did bear rule over all the Earth, v. 39.) is just the same with that of the Fourth Beast in *Daniel*, which *devoured the whole Earth*, ch. 7. 23. and so had a Body of the same likeness with the *Leopard*.

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3. The Beaſt in *the Revelations* had *Ten Horns* upon it, juſt as that *Fourth in Daniel* had; and the Ten Horns of *both* of them are ſaid to ſignify *Ten Kings*.

Rev. 17. 12.
Dan. 7. 24.

But here indeed is the difference betwixt them; that the *one* had Seven Heads, and Ten Horns; and the *other* nothing but the Ten Horns, and the Little Horn. But

4. Since all the Heads of the Beaſt in the *Revelations* were paſt and gone, excepting the laſt, (*Prop. 6.*) and ſo that Beaſt is nothing but the Beaſt under the Laſt Head; all the difference then betwixt *that* in the *Revelations*, and that in the 7th of *Daniel*, is but this, That the *one* beſides the *Ten Horns* had an *Head*, and the *other* an *Eleventh Horn*; and if this be all the difference betwixt them, the faſhion of their Figures ſignifies nothing; we are only to regard what they are both interpreted to repreſent. Since therefore the Little Horn is ſaid to repreſent a remarkable *buſtling* King, and the laſt Head of the Beaſt ſignifies nothing but the laſt King of Seven very *formidable* and turbulent, we have no reaſon at all to fear any difference betwixt them.

Dan. 7. 8. 21.

5. Conſider then what this *Eleventh* Horn was, and the Characters of it. It had *Eyes like the Eyes of a Man*, *and a Mouth ſpeaking great things*, and *a Look that was ſtouter than that of its Fellows*. Surely, an Horn that has a *Look*, or Face, and *Eyes*, and a *Mouth*, can be nothing in the World, but an Head in the faſhion of a Horn, *an ill-ſhap'd Head*. For it had alſo Brains, and a Soul in it, by what it was able to ſpeak, and to act, and by ruling and commanding the whole Body. So that the whole Beaſt was ſlain and burnt for the Crimes of that Horn, v. 11. This *Horn* then was in reality an *Head*, for it had all the Properties and Offices that an Head is known by. And therefore ſee next, how the Characters of it agree with thoſe in the laſt Head of the other Beaſt.

Dan. 7. 7.
Rev. 13. 3, 5.

6. The Mouth of the *one*, and the *other*, we have found to be the ſame by their ſpeech, and both of theſe Beaſts *wondred* at for their dreadfulneſs.

Rev. 13. 7.
Dan. 7. 25.

7. The *one* had power given him to *make war with the Saints*, and *to overcome them*. The *other* was to *wear out the Saints of the Moſt High*.

Rev. 13. 7.
Dan. 7. 23.

8. The *one* had power given him *over all Kindreds*, *Tongues and Nations*; and the *other* was the King of a Kingdom that had *devoured the whole Earth*, and *trod it down*.

9. Both

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9. Both the *one* and the *other* had Ten Kings at the same time with them in the same Kingdom.

10. The *one* ariseth out of a Kingdom divided amongst Ten Kings, the *other* ariseth up out of the Sea, and Waters signify Multitudes, and Tongues, and Nations, (*Rev.* 17.) It ariseth also with Ten Kings ready Crowned, which we cannot think could be all at the same moment that it arose; and so it must arise in a Kingdom divided amongst those Ten, *Revel.* 13. 1. Rev. 13. 1. Dan. 7. 24.

11. They *both* end with the Beast to whom they belong, and are *both* destroyed at the beginning of Christ's Second coming in glory; at the beginning of his Universal Reign over all the World, which concludes with the judging of the Dead. Dan. 7. 11. Coroll. 2. Prop. 6. Coroll. 1. Prop. 12.

12. The *time of the continuance of both* is exactly the same; The *one* a Time, Times, and half a Time (which by many Examples in *Daniel*, and one Instance in the *Revelations*, is known to be three years and an half) and the *other* continues forty two Months. Dan. 7. 25. Rev. 13. 5.

13. They *both* rule over the same place, over the whole Earth, over all Kindreds, and Tongues and Nations. Rev. 13. 7. Dan. 7. 23.

14. And The Beast it self in *both*, is said to rise out of the Sea. Rev. 13. 1. Dan. 7. 3.

From all these put together, Though it could not be prov'd to be absolutely impossible from their Characters for the two Kingdoms represented by these two Beasts to be otherwise than one and the same Kingdom; yet how could a man of the most wary and cautious judgment withhold from concluding, That it would be a very strange thing, if two Descriptions agreeing together in such multitudes of most peculiar Characters, never attributed to any Figures before, should not really mean one and the same thing? To hear of the Pictures of *two* Beasts described thus *exactly like* one another in such a strange make of all their Parts and Furniture, with the *same* Qualities and Actions belonging to them; the *same* manner of rise, the *same* time of continuance, and agreeing in the *same* peculiar way and circumstances of their Ruine; and *both* these Figures interpreted to signify the *same* things in all their Characters *that are interpreted*: And then to see the things wherein they seem to differ in *words* and expressions, to be found to be in *reality* and substance the *same*; sure this would make any man forthwith resolve with himself, that these two must be the Pictures of the very self-same Beast:

Dan. VII. Beast: And (since they *both* are said to signify Kingdoms) that they must represent but *one* and the *same* Kingdom. And if it should not be so, he would conclude, that they were on purpose contriv'd by the Relator of them to deceive men into wrong Apprehensions of them, if he had given no plain intimation, that they could not possibly be the same. For to mention a Property or two in one, which was not in the mention of the other, would signify little to make him think them of different kinds, where there were such strange Agreements, unless the Relator had given such a property to the one, as could not be in the other, from the plain description of it, which is not the present Case.

But after all this, from the three last Characters of each of these Beasts, it will appear to be absolutely impossible that they should be any thing but *one* and the *same* time of the same Kingdom. They are *both* said to be destroyed just before the Universal and Eternal Kingdom of Christ, that *ruled over all the Earth*, and that *for ever:* So that the description of that, in those two places, cannot possibly signify more than one determinate Kingdom over all the Earth; and when they were destroyed, are said at that time both of them to rule over the same place, *THE whole Earth*, and for the same continuance of time before their destruction. But it is absolutely impossible that they should be two different Kingdoms over the same *place* at the same *time*, *both* destroyed by a Third that succeeds in their place. The beginning of the Universal Reign of Christ with his Saints, when each of them were to be destroyed, was the *same time*; and their Rule over the *whole Earth* at that time was over the *same place:* And besides, they had continued the *same length of time* over the same place before their destruction; and were both destroyed after the very same, *and that* a most peculiar and unusual manner, that is, by fire; *Dan.* 7. 11. *Rev.* 19. 20.

It is therefore unquestionable, that the Fourth Beast in *Daniel*, is the same with the Beast in the *Revelations*, and especially in the time of the Reign of the Little Horn: From hence it appears, That

Corollar. 1. *The* Last Head *of the Beast in the* Revelations, *is the same with* the Little Horn *in the 7th of* Daniel.

And

And therefore, That

The Term of the Beaſt in the Revelations, *ſignifies the ſame* particular Roman Rule *with the Beaſt in the 7th of* Daniel *in the time of the Little Horn.* Corollar. 2.

For the Term of the Beaſt in the *Revelations*, ſignifies the Beaſt with the Laſt Head (by *Prop.* 6.) — And the Laſt Head is the ſame with the Little Horn (by *Coroll. præced.*) And the Rule of the Laſt Head is a *Roman* Rule (*Prop.* 7.)

As alſo, That

The time of the Beaſt in the Revelations *did not begin till* after *the* Roman *Empire was divided into Ten Kingdoms.* Corollar. 3.

For the Little Horn of the 4th Beaſt, which is the ſame with that in the *Revelations* (by *Coroll. præced*) did not ariſe till *after* the Ten Kings were up; and beſides, did ſubdue three of thoſe Ten, *Dan.* 7. 8, 24.

And from hence ſtill is it further confirmed, That the Kingdom of the Son of Man, *Dan.* 7. and the Reign of Chriſt over the Kingdoms of this World, *Rev.* 11. are the ſame time of Chriſt's Second coming in glory. For they *begin* at the ſame time at the deſtruction of the ſame Beaſt, and are *univerſal* from the beginning of them. Coroll. Prop. 11. & Prop. 14.

Thus does this laſt Propoſition about the *Fourth Kingdom*, and the former about the *coming of the Son of Man*, much more ſtrengthen the proof of one another, and yet have evidence enough for them *in themſelves*, without any neceſſary dependance upon one another; ſo that either of them might have been ſet alone by themſelves; but they are ſtill more abundantly cleared and ſtrengthned by the help of one another's Light.

It is therefore now manifeſt, That

The Reign of the Beaſt in the Revelations *is not yet paſt.* Corollar. 4.

For the Reign of the Beaſt in the *Revelations*, is the ſame with the Reign of the Little Horn in the 7th of *Daniel* (*Corollar.* 2. *Prop.* 15.) and is therefore to continue till the Second Coming of Chriſt; *Prop.* 14. and *Corol.* 1. *Prop.* 12.

This

Dan. VII. CONSENT.

This is acknowledged by most of the *Romish* Interpreters, who according to the general Opinion of the Fathers, do expect the coming of Antichrist at the end of the World, or just before the Second Coming of Christ.

It must be acknowledged, that both this Proposition, and the former, and their Consectaries are denied by *Grotius*, and others; but upon what small grounds for it, and against how great an evidence to the contrary, may be seen, *Cap. ult. Lib.* 1. —— and *cap.* 2, 3, & 15. *Lib.* 2. And lest the Authority of great Names should have still too much weight in it, to hinder ones full assent to these present Conclusions, I would in the mean while have any one but reflect upon one of the Tenets of the *Grotian* way, to which they are forced, to maintain their Singularity in the present Case; and that is *their Opinion of the Kingdom of the Son of Man in the 7th Chapter of* Daniel. For that is sufficient to make one very much unconcerned at any thing that is built upon it.

The *modern Jews* are justly admired for denying, that by the Son of Man in the 7th of *Daniel*, is meant the *Messiah*; But it is *much more monstrous* in these men, *first* to grant that the Name of the Son of Man is the most familiar Name of Christ in the Gospel; *and also*, that the term of the Son of Man joined with the same Expressions and Circumstances in the Gospels, that we find it with in *Daniel*, does plainly refer to this place in the 7th of *Daniel*: *And that* in the Gospels, when joined with those same Expressions, it signifies the coming of Christ at the end of the World: *And yet* to maintain, that in *Daniel* it signifies not so much as the *power of Christ*, but *sometimes* the Kingdom of the *Romans* only, and *sometimes* the *Roman* fury against the *Jews*; notwithstanding that that coming of the Son of Man is set out in *Daniel* under the Character of an Universal and Eternal Kingdom of the Saints, upon the destruction of all their Enemies upon Earth.

There could not well be a plainer Instance to shew, how possible it is for *Grotius* to be singular in his own fancy, where there is a clear evidence, and the general Authority of *all Ages* against him.

But a much more satisfactory Instance of the Confidence of a Learned Man against open day-light, is that of a Person who is esteemed a great *Critick* in History, about this Fourth Kingdom

dom in the 7th of *Daniel*. He does very poſitively aſſert, and looks upon it to be ſo known a thing, that he takes no pains at all to prove it, That it was the general Opinion of Interpreters from the time of *Joſephus*, that the Little Horn of the Fourth Kingdom concerned *only the times of* Antiochus Epiphanes; whereas *the contrary* is as well known, as a *general Tradition* can be known by the Books of the Ancients, that are now remaining; namely, That it was the [c] *general Opinion* in all Ages, that it did not at all concern the *Græcian* Monarchy; as is made to appear more at large in my Diſcourſe concerning the Conſent of Antiquity about the Fourth Kingdom in *Daniel*.

Dan. VII.

Sir John Marſham.

And what more manifeſt proof could be given of the poſſibility of a Learned Man's Authority againſt the moſt evident Truths, than to ſee one ſo poſitive againſt a generally known matter of Fact?

References to the Third Chapter.

[a] *Laſ. Viega.* in cap. 13. *Apoc.* For the Interpretation of this place, it is to be known, that there was a like Viſion to this ſhown to *Daniel* in his 7th Chapter, upon the Explication of which this Viſion of ours in this place does depend. —Which Beaſt (of *Daniel*) according to the *common Opinion of the Learned*, is the *Roman* Empire. —Beſides the Fathers do *generally* underſtand that place of Antichriſt.

Alcaſar in cap. 13. *Apoc.* ſect. 3. In this place of the *Revelations* there is a *manifeſt* relation to that in the 7th of *Daniel*. But the Beaſt is the *Roman* Empire.

Ibid. ſect. 5. Negari non poteſt; *It cannot be denied*, that in that Ten Horned Beaſt there is an alluſion to that Fourth Beaſt of *Daniel*, —which is *very plainly* a Figure, and Symbol of the *Roman* Empire.

Malvenda de Antichriſto, pag. 257. *John* does therefore call Antichriſt a Beaſt, —more eſpecially, that he might expreſs his Kingdom, and Monarchy, and to ſhew that he wrote with the ſame Spirit that *Daniel* did, and that he propheſied of the ſame Beaſt which he alſo had foretold long before.

Ribera in cap. 12. *Apocalyp.* numer. 11. For this, or a very like Beaſt did *Daniel* ſee in his 7th Chapter. After this, ſays he, —— Theſe therefore are the Ten Kings which *Daniel* foretold in thoſe words, and which *John* does here foretel.

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Ibidem, numer. 12. We ſee that *Irenæus* makes them Ten Kings [after he had quoted *Irenæus* for affirming that *Daniel* and *John* did ſpeak of the ſame Ten Kings] and that the Ten Horns of the Fourth Beaſt of *Daniel* are the ſame with the Ten Horns of the Beaſt in the *Apocalyps.*

[b] *Malvenda* de Antichriſto, p. 224. *Fixum*, & *ſtabile* & *omnium quoque Conſenſu firmatum*, *&c.* It is *ſure*, and *certain*, and confirmed alſo by the *Conſent of All*, that *Daniel* did underſtand by the Little Horn, and as it were point at with his Finger nothing elſe but Antichriſt, that was to come.

Idem. pag. 253. It is the *agreeing Opinion* of the *Fathers, and Interpreters*, that Antichriſt is called the Little Horn.

[c] *Idem, pag.* 222. St. *Hierome*, and others, do moſt *clearly demonſtrate*, that *Porphyry*'s Opinion is a *perfect madneſs.* For *all* find it *unqueſtionable*, both Jews and Chriſtians, that the Third and Fourth Beaſt are *moſt certainly* two diſtinct Beaſts; ſo that he is to be looked upon as a *man of no ſenſe*, that can think otherwiſe.

CHAP.

CHAP. IV.

The ſame Four Monarchies propheſied of in Daniel, *that are the Subject of the reſt of the Prophets in the* Old Teſtament. *The* Sixteenth Propoſition, *The Uniform Signification of A Beaſt, and of its Ruling Parts all over the Prophecy of* Daniel. *This demonſtrated from* not only *the Figures of Beaſts, but alſo from all the Figures ſignifying Dominion. The Beaſts in the 8th Chapter the firſt Inſtance of it.*

THE certainty of the former *Propoſition* does open us a very fair proſpect into the reſt of the Prophecy of *Daniel*. If it be certain, that the Fourth Kingdom in the 7th of *Daniel*, is a Kingdom of the *Romans*; then there remains no more diſpute amongſt the Interpreters, what Kingdoms *in particular* thoſe four *in the 2d* and *7th Chapters* are: And by that means it is alſo apparent, what the *conſtant* ſignification of a Beaſt, and of its *parts, that ſignify Dominion*, is all over the Prophecy of *Daniel*. For if the Fourth Kingdom in the 7th Chapter be a *Roman* Kingdom, it will appear, that the Four in each Chapter, are thoſe Four Monarchies that ſucceeded after one another from the time of *Nebuchadnezzar* to ſome Kingdom of Chriſt. And thus will the Prophecy of *Daniel* appear to be *a ſhort abridgment of the whole Fortunes of the Church of God from his own time to the end of the World.*

For the clearer apprehenſion of which, it may be premiſed for the uſe of thoſe who are not ſo well skill'd in Hiſtory, That there has been *four Great Empires*, in which the Church of God hath ſojourned, ſince the firſt total Captivity of the *Jews*.

The *firſt* was that of the *Babylonians*, who were the firſt Ruling Nation of the *Eaſt*, who began the total Captivity of the *Jews*, which happened in the time of *Daniel* himſelf; And of this have we the Prophecy in *Iſaiah*, *Jeremiah*, *Ezekiel* and *Daniel*. And the *Babylonian* Empire is ſaid by *Megaſthenes*, in *Joſephus*, to have extended to *Hercules*'s Pillars.

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The *next* were the *Perſians*, who conquered the *Babylonians*, and who continued their Empire under the name of the *Medes and Perſians*, as *one entire people united into one Empire*, till the time of *Alexander the Great*. And the Prophecy of the *Perſian* Conqueſt we have in *Iſaiah*, *Jeremiah*, *Ezekiel* and *Daniel*; and the Hiſtory of it in *Daniel*, *Ezra*, *Nehemiah*, *Eſther*, *Haggai* and *Zechariah*.

The *Græcian* Monarchy conquered, and ſucceeded the *Perſian*, and appeared in its greateſt magnitude under *Alexander* the *firſt* beginner of that Empire. But after his death, by the Factions of his Captains it was broken into a great many Diviſions, which were in a continual change of Maſters, till at laſt the whole power of the *Greeks* ſetled it ſelf in *four* diſtinct Kingdoms, *viz.* *Egypt*, *Syria*, *Macedonia* and *Thrace*, or *Pergamus*, which was the ſame Dominion with *Thrace*, though the name was changed.

From the *Syrian* Line of this *fourfold* Monarchy came *Antiochus Epiphanes*, who made himſelf ſo famous by his prophanation of the Temple of the *Jews*, of whom the things of the Little Horn in the 8th Chapter of *Daniel* were always interpreted. —And the Wars and Marriages of the *Syrian* and *Egyptian* Kings ſet out in the 11th of *Daniel*, are exactly anſwerable to the Hiſtory of them; ſo that *Porphyry* concluded from that, that the whole Prophecy wat but an Hiſtory of what had been done before.

The Prophecies of this Monarchy are chiefly in *Daniel*, and hinted at in *Zechariah*, but very *openly* and *plainly* foretold in *Daniel* many hundreds of years before the time of its Reign, and the Hiſtory of it is in the Books of the *Maccabees*.

The *Romans* were the *Fourth* Conquerors: And, after their Conqueſts of the *Græcians*, were the moſt *formidable* Empire *that ever appeared*: At the beginning of this Empire was our Saviour born; and the Prophecies about it are *chiefly* in *Daniel*, and the *New Teſtament*; and the Hiſtory of the beginning of it in the Book of *Maccabees*, and the *New Teſtament*.

It appears then by this, that the Prophecies of *Daniel* do concern the ſame Ruling Nations over the Church of God, that are foretold in the other Prophets. But *Daniel* is judged to be much more obſcure than *others*, becauſe that which in *others* is ſignified by plain words, in *Daniel* is repreſented by *Figures* and *Hieroglyphicks*. And yet thoſe Figures are found to be interpreted in moſt places, and are of the ſame kind with thoſe that are

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ſometimes uſed by the other Prophets to ſignify the ſame Ruling Nations; as the names of Beaſts and Horns are often mentioned amonſt the other Prophets for that purpoſe: But that which takes away all the fear of the unintelligibleneſs of theſe Figures, is the explication that is given *by name* of the Beaſts, and their Horns, in the 8th Chapter, which is by all acknowledged to be very manifeſtly determined; and is a clear inſtance of the *general* ſignification of thoſe myſtical Terms in all *other* parts of the Prophecy beſides. Dan. VII.

From hence it was, that there has been ſo unanimous an agreement amongſt the Interpreters of *all former Ages* concerning the particular Kingdoms that are ſignified by *Daniel*'s Figures; which in all reaſon ought therefore to determine, all Interpreters to the ſearch of the *conſtant* ſignification of Beaſt, and their parts, in all thoſe places, to fix the notion of the Beaſt, and its Heads and Horns in the *Revelations*. For the Book of *Daniel* is without any controverſie owned by all to be the place to which thoſe uncouth Figures in the *Revelations* do refer, and from whence moſt of the peculiar Phraſes for ſuch things are tranſcribed: And from an attentive conſideration of all the Figures of Beaſts, and their parts, in *Daniel*, one may obſerve the *conſtant uniform ſignification* of them to be according to this following Propoſition.

In all the Figures of Beaſts in the Prophecy of Daniel. Prop. 16.

1. *By the Beaſt in* general, *as the common ſubject of its Heads or Horns, is ſignified a Ruling Nation, or People.*
2. *By the* Horns *and* Heads *of a Beaſt, the ſeveral kinds of Supream Government in that Nation.*
3. *And if they be deſcribed to come* after one another, *they ſignify ſo many ſucceſſive kinds of ſetled Government over the ſame Kingdom.*
4. *But if they be deſcribed to be* in Rule all at the ſame time, *they ſignify ſo many diſtinct Sovereignties, or Kingdoms, of one and the ſame Ruling People.*
5. *And in both theſe kinds do the ſeveral Heads or Horns ſignify the* ſetled *continuance of that Succeſſive Government, or divided Kingdom, to their laſt end.*

To

Dan. VIII.

To make the proof of this the more full, and to shew how *uniform* and constant to it self this Prophecy is in all its Figures, and that it may appear, that there is one constant and determinate signification in the use of them; I will prove by an *induction of all the particular Instances*, That this is a property in common to all the Prophetical Figures of this Book, which signify Kingdoms, as The Beasts every-where do; That by every such Figure in *general*, as the common subject of its parts is to be understood the Rule of some particular Nation, or People; and by the *parts* and *divisions* of the same kind in it, that are said to denote Dominion, is meant the Supreme Government of that Kingdom. And if they be said to come *after one another*, they do denote the Successions of them in the same state: But if they be said to be *all in Rule at the same time*, they signify so many divided Kingdoms in that Nation, or People.

This *general* proof from the uniform signification of all Figures, and their parts, will give us the more assurance of the common use of all these Prophetical Schemes; and so does make the Conclusions about any of the particular Instances contained under it, so much the stronger, and the more undoubted.

Now there are Ten whole Figures in *Daniel* which are interpreted to signify Kingdoms there, and they all confirm that general Observation: As may be seen by the particular Instances.

Daniel VIII.

The Two Figures in the 8th Chapter concerning the *Ram* and the *He Goat*, are of the most known signification of any, because of the particular Interpretation that is there given of them; and therefore it will be the most convenient to begin with them.

v. 20.

The Ram with its two Horns is said to be the Kings of *Media* and *Persia*, which does very plainly determine it to signify a *multitude* in the notion of it: The Kings of *Media* and *Persia* cannot possibly signify one single person only, or only the person of *Darius* conquered by *Alexander*, though that Conquest seems to be the main thing there described.

The Ram therefore said with his two Horns to be the Kings of *Media* and *Persia*, must signify a *succession* of *Ruling Powers* in that Dominion, since there was but one King of that Dominion at one time. And then the two Horns being joined with the

single

ſingle mention of the Ram, and there being mentioned but juſt two ſorts of Kings, *viz.* of *Media* and *Perſia*, that are ſaid to be ſignified by the Ram with his two Horns; what can be plainer, than that the Ram under each of theſe two Horns does ſignify each of thoſe two ſorts of Kings? For an *Horn* does very commonly ſignify in Scripture the Ruling or Commanding Power of the thing with which it is joined. And the Ram being the ſame *common ſubject* of both the Horns, ſince the two Horns are found to be the two kinds of Kings, the Ram, of which they are the Horns, muſt be the Kingdom of *Media* and *Perſia*, of which they are the Kings; or, which is the ſame, the Ram muſt be the *common* Ruling Nation of the *Medes* and *Perſians*, of which the Horns are the Kings.

For ſince the Ram with them is ſaid in *the whole* to be *the Kings of Media and Perſia*, and ſince his Horns are now found to be the *Kings* in that expreſſion, the remaining ſignification for the Ram, as the common ſubject of both of them, muſt be that which remains of what *the whole* is ſaid to ſignify, and that is *Media and Perſia*, or the Ruling Nation of the *Medes* and *Perſians*. And though there were two different Lines of Kings in that Dominion, *firſt* the *Median* Line, *and then* the *Perſian*, as they are repreſented by two different Horns, yet was the Dominion always counted one and the ſame common Kingdom; and both the Nations were always joined together, as one united People: Thus in the *time of the Median Rule*, the Laws of that common Kingdom are called the *Laws of the Medes and Perſians* thrice in one Chapter, *Dan. 6.* And again, in *the time of the Perſian Rule*, all over the Book of *Eſther*, is that one Kingdom called *Perſia* and *Media*.

But then to ſhew the Succeſſions of the two different ſorts of Ruling Powers in this one Kingdom, the two Horns of the Ram are mentioned with this Remark — *That which came up laſt, was the higheſt*, which ſhews that they ſucceeded after one another; And the laſt of the two Horns being the laſt of the two Kings, that they are both ſaid to be, muſt be that which is laſt mentioned in the Interpretation, or the King of the *Perſian* Line; which might well be repreſented by an higher Horn than the *Median* Line juſt before it, becauſe of the encreaſe of the Conqueſts of the *Perſian* Monarchy from the time of *Cyrus*, ſo as to have

v. 3.

Dan. VIII. have the Title of the *Great King* all over the *Eaſt*, where the Prophecy was given.

The He Goat indeed in that Chapter, at the firſt mention of the Angel's Interpretation of him, may ſeem to be but
v. 21, 22. a ſingle Perſon; for he is ſaid to be the *King of Greece*; But when we ſee a *firſt* King in him, and then *four* Kingdoms after him, repreſented by the ſeveral Horns of that Beaſt, It is altogether unqueſtionable, that the He Goat himſelf is ſomething that belongs in common to all his Horns, or Ruling Powers repreſented by them: And that can be nothing but the *Græcian* Monarchy, or the Ruling Time of the *Greeks*; The beginning of which is ſignified by the Conqueſt of the Ruling Monarchy of the *Perſians*, that was before it, by *Alexander the Great*, called here the *Great Horn*; And the eſtabliſhment, and the continuance of the *Græcian* Monarchy from that eſtabliſhment of it under the four ſetled Kingdoms of *Macedonia*, *Syria*, *Egypt* and *Thrace*, or *Pergamus* (which was the ſame) is ſhewn by the *four Horns* coming up in the place of the *firſt Horn that was broken*. For though there were more Kingdoms than four ſoon after *Alexander*'s death, yet they were were in a perpetual change; and rather a tumultuous *Scuffle* of his Captains, than any determinate number of Kingdoms, till they came to be ſetled in thoſe *four*. So that till *then* the whole Monarchy could not be ſaid to have any particular form in it. Beſides, that during the time of that ſcuffle, or at leaſt the greateſt part of it, there were ſome or other of *Alexander*'s Line remaining, who might well enough be looked upon as the continuance of the Reign of the *firſt* Horn. But *after that*, the Monarchy ſetled in the four mentioned diviſions, till the *Roman* Conqueſt. There is
v. 9. indeed a little Horn ſaid to *come out of one of the four*. But by that expreſſion it appears, that it cannot well be taken for any thing elſe, than for a part of the Ruling Time of the ſame Horn which it *came out of*; and therefore is it generally judged to the ſingle Reign of *Antiochus Epiphanes*.

By both theſe Figures in the 8th Chapter it appears, that the Ruling *Parts* of a Figure do not only ſignify the ſeveral Governments in the Nation; but alſo the *Succeſſion* of all the particular Perſons in that form of Government.

As

As the four Horns ſignify the Succeſſion of all the Kings in thoſe Kingdoms, and the two Horns of the Ram *all* the Line of the *Median* and *Perſian* Kings. Dan. VIII.

Of this the 11th Chapter is ſtill a further confirmation, where, after the Kings of *Perſia*, there is the mention of the Realm of *Greece*, and of a mighty King, who ſhould have a Kingdom, which ſhould be broken, and divided towards the four Winds of Heaven: juſt as in the *other* the four Horns are ſaid to *come up towards the four Winds of Heaven.* And a Kingdom broken, and divided towards the four Winds, can be nothing but a *fourfold* Kingdom; according as it is ſaid in the other, that the great Horn being broken (ſaid to be the firſt King) *four Kingdoms ſhould ſtand up in the Nations*; And then two of theſe Diviſions, according to the points of the Wind, are the ſubject of the greateſt part of that 11th Chapter, under the Names of the King of the *North*, and the King of the *South*; which though they ſeem to ſignify but two ſingle Kings, yet are indeed a *Succeſſion* of many Kings in each Diviſion. And at laſt one of this Succeſſion is there ſet out as much more conſiderable for his Villany, than any of the reſt; juſt as the Little Horn was in the 8th Chapter, which is there ſaid to *come out of* one of the four Horns, to denote him to be a ſingle King of that Diviſion. Dan. 11. 3, 4. Dan. 8. 8.

And that all theſe Expreſſions were very clear ſignifications of the *Græcian* Monarchy, and of the Changes in it, till about the end of it, there can be no greater evidence than that Scoff of *Porphyry* the Philoſopher, mentioned by St. *Jerom*, who derides this part of the Prophecies of *Daniel*, with a great aſſurance, that it muſt have been wrote after the things were done, becauſe of the exact agreement of it with the particular Circumſtances of the Times, which it foretells.

From theſe two Chapters may it alſo be ſeen, That Kings and Kingdoms are promiſcuouſly uſed for any intimations of Rule, whether in a Ruling Nation, or in a ſingle Perſon when it is ſaid to be his Kingdom; As we ordinarily uſe the terms of the King of *France*, or of *Spain*, to ſignify the whole Monarchy of that Nation for all the time that it continues in power; and the terms of *England* and *France* for the Actions *N. B.*

Dan. VIII.

of the Kings of those Places. For Example, The King of *France* and *Spain* have been always at war; *England* was the King of *France*'s Friend.

There is then assurance enough of the confirmation of the *General Proposition*, by the Examples of the 8th Chapter.

References to the Fourth Chapter.

[a] THeodoret. *in cap.* 7. Daniel. *Utraque Cornua.*] —Because the *Medes* were also called *Persians*. Foreign Writers do also join them promiscuously together.

CHAP.

Dan. II, & VII.

CHAP. V.

All Interpreters agreed, That the Five Kingdoms in the 2d and 7th Chapters, are the same Kingdoms, whatever they be in particular. This attempted to be demonstrated from the Characters of each of them in both Chapters. The Fourth and Fifth in each of those Chapters proved to be necessarily the same particular Kingdoms.

THere is now good ground to apprehend, that the Figures in *Daniel* were designed to be understood; And that there is an exact conformity amongst them in the *general* significations of the same kind of Characters in every one of them, as the exact agreement of the Two figures in the 8th Chapter in the same *general* signification of *A Monarchy*, and the several Changes of the Ruling Power of that Monarchy has been shown to be very plainly expressed in the words of the Prophecy it self. And this is sufficient to excite ones curiosity to a more particular examination of the other Figures of that Book, which, thô they have no such plain determinations of their signification, as the former, in expres words; yet are there such peculiar descriptions of them in the explication that is given of them, as upon the first, serious reflections would make one very confident, that it was no hard matter either to come to the particular knowledg of them, or to find them conformable to the Rule of the present Proposition.

It is a considerable encouragement to our hopes of this nature, That it is *almost unanimously agreed upon by all the several parties of Interpreters*, That the other Figures in the 2d and 7th Chapters, are the successions of the four famous Monarchies, from the time of the Prophet *Daniel* himself, till some universal Kingdom of Christ at the end of them.

Let us consider them both according to their descriptions in each Chapter.

In the 7th Chapter there are Five Kingdoms represented by *four Beasts*, and a Majestical appearance of *the Kingdom of the Saints*.

Dan. II, & VII. And in the 2d Chapter, there are Five Kingdoms repreſented diſtinct from one another by the *Four ſeveral qualities* of the parts of a *Statue*; and a *Stone made a Mountain.*

Chap. 2. 36. If we can find theſe Five Kingdoms in each to be the very ſame Kingdoms in *reality*, as they ſeem at the firſt view of them

1. to be from their being exactly the ſame number of Kingdoms,

2. and from the extraordinary likeneſs of the fifth of them in each, it will be eaſy from thence to conclude, what is the ſignification of any Figure in *general*, as diſtinct from the *ſeveral parts* of it, that are repreſented with it in Rule and Power; which is the *firſt part of the Propoſition.*

CONSENT. And here is this further encouragement, to ground our hopes of it upon, That it is unanimouſly agreed by all Interpreters of all Ages that are *conſiderable*, That they are the ſame Five Kingdoms in each of thoſe Chapters; thô there be a different apprehenſion in ſome few of them from the reſt about the particular names of theſe Kingdoms.

But becauſe they have not diſtinctly proved the certainty of thoſe Grounds, upon which they build this common agreement, It may be uſeful for a conſtant aſſured ſatisfaction of this point, once for all to reflect upon the evidence that there is for it, and to put it into a cloſe and diſtinct order to make it unqueſtionable.

V. 13, 14. Conſider then *firſt*, That the 5th Kingdom in the 7th Chapter, muſt be ſome *Kingdom of Chriſt.* For it was a *Kingdom*

V. 9, 10. *given to one like the Son of Man, by the Ancient of days*, who had Hoſts of Angels Miniſtring unto him; which cannot poſſibly be any thing, but *God himſelf*; And the name of the Son of Man is ſo peculiarly owned by Chriſt himſelf all over the Goſpels, That he cannot be more plainly known by the name of Chriſt, or of Jeſus, than by that. And 'tis obſerved by a very accurate Mr. *Mede.* Critick, That there is no other place in the *Old Teſtament* that he could fetch this name of the Son of Man from, as a name of the *Meſſias*, but from this very place of *Daniel*; The Circumſtances of which our Saviour doth alſo expreſly add to that name, in his Prophecy about the *Coming of the Son of Man in the Clouds of Heaven with great glory*, which we find in all the three Goſpels; and is the ſame with what is ſaid here, *Of the coming of the Son of Man in the Clouds of Heaven to the Ancient of days*, with an infinite multitude of Angels about his Throne, and a very glorious appearance.

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Conſider *next*, That this Kingdom of the Son of Man in the 7th Chapter, is ſaid to be both *Eternal* and *Univerſal*, or over all the Earth. There could not well be more care taken to ſignifie this, than there ſeems to have been by the fullneſs of the expreſſions for both of theſe; For *The Eternity* of it in ſuch words as theſe, an *Everlaſting Dominion, which ſhall not paſs away*, and *a kingdom that ſhall not be deſtroyed*; and *a kingdom for ever, even for ever and ever*; as if it had been on purpoſe to ſtop all ſuſpicions of ambiguity in the uſe of the word *everlaſting*, and *for ever*. And then to aſſure the real *univerſality* of it —It is called, A Kingdom, that *all people, nations and languages ſhould ſerve him*, And the *greatneſs of the kingdom under the whole Heaven*.—And, *All Dominions ſhall obey him*; And it did ſucceed in the place of a Fourth Kingdom upon Earth, which had *devoured the whole earth, and trod it down*.

Dan. II, & VII.

v. 14.

v. 27.

v. 23.

If now we look into the 5th Kingdom, *in the ſecond Chapter*, we ſhall find juſt the ſame Characters of it from the 44th Verſe. It was to be *ſet up by the God of Heaven*, It was *never to be deſtroyed*, nor to be *left to other people*; but was *to ſtand for ever*: which ſecures the *Eternity* of it from any ſucceſſions after it. And the *Univerſality* of it appears from its *breaking in pieces, and conſuming all other kingdoms* which had Ruled over all the Earth, eſpecially the *Fourth* Kingdom, which before it had *ſubdued all things*, even a third Kingdom, which *bare Rule over all the earth*.

v. 39, 40.

Here then are *Two* Kingdoms, *Both without End*, *Both over all the Earth*; and therefore *Both* in the *ſame place*. Let the Earth ſignify what it will, ſince it muſt ſignify in both places at leaſt the Prophets Countrey, as all agree, this makes it appear, That the latter time of both, is moſt undoubtedly the ſame, becauſe they are *both at a time*, (or eternal) in the *ſame place*, which no two diſtinct Kingdoms can properly be, that are of the ſame kind, as theſe are deſcribed to be, Both the *Kingdoms of the God of Heaven*, and ſuch as began to be *ſet up in the days of the other Kings*.

Beſides, they *both* began the Univerſality of their Reign at the Ruin of a Power, which had *devoured the whole earth*, and which had *broken in pieces*, and conſumed all other Kingdoms, and did themſelves *Rule over all the earth* in the room of the former; ſo that they both then continue at the *ſame time*, in the *ſame*

Ch. 2. 39, 40.
Ch. 7. 23, 26.

Dan. II, & VII.

ſame place; and the continuance of them both is to all *eternity*. And then they *begin* their Reign in that *ſame place* together: Or elſe, that which ſhould come *after* the other, would put an end to it, which is a contradiction to the Eternity of either of them.

It ſeems then to be abſolutely impoſſible, That the Fifth Kingdom in each of thoſe Chapters, ſhould not be one and the ſame Kingdom of Chriſt, *Eternal* and *Univerſal*, and which began at the ruin of another univerſal dominion before it.

Now, if the Fifth Kingdom in each of theſe Chapters be the ſame, the Fourth alſo in each of them before it, muſt be the ſame. For the Fourth Kingdom *in each of thoſe Chapters*, was the only Ruling *power over all the earth*, when it was deſtroyed by the laſt. For by the deſtruction of it, the Fifth got its dominion *over all the earth*. And ſo the Fourth could not poſſibly be more than one and the ſame Kingdom in *each of the Chapters*, becauſe the *whole earth* in each muſt, as has been obſerved, ſignify at leaſt the ſame place; and there could be but one Kingdom in the *ſame place* at the *ſame time*, that each of them in thoſe Chapters is ſaid to be deſtroyed by the laſt. For they are both deſtroyed by the *ſame* Fifth Kingdom, as has been ſhown, at the *ſame time*, That is, at the beginning of the Univerſal Reign of that Kingdom in each Chapter. Two different Kingdoms cannot be deſtroyed by a Third in the ſame place, and at the ſame time. And the Fourth Kingdom in each, is one Ruling Power over all the Earth at the time that the *greatneſs of the Kingdom of the* Fifth *under the whole Heaven*, began by the Conqueſt of it.

Chap. 7. v. 27.

CHAP.

Dan. II, & VII.

CHAP. VI.

The Five Kingdoms in the 2d Chapter of Daniel, immediatly *succeſſive to one another. This agreed on by Interpreters; and particularly evinced upon ſeveral grounds. The nature of theſe Kingdoms ſhewn, from their* immediate Succeſſion *to one another. Not ſucceſſive forms of Government in the ſame Nation; nor part of them of that kind. From hece neceſſary, that they muſt be the Four Monarchies. And therefore muſt the Third in the 2d and the 7th Chapter be the ſame Kingdom. The Firſt and Second alſo in both Chapters proved to be the ſame.*

THE ſureſt way to demonſtrate the reſt of theſe five Kingdoms to be the *ſame*, is, to find, that thoſe *in the Second Chapter* are *immediately ſucceſſive* to one another. For ſince the *firſt* of the Kingdoms in the Second Chapter, is *known* to be the Dominion of *Nebuchadnezzar*, and *the laſt* of them to be ſome Kingdom of Chriſt, *pag. præced.* If they be all in an *immediate* ſucceſſion from the firſt to the laſt, that will ſhew what kind of Kingdoms they muſt needs be, to be able to fill up the diſtance of time betwixt thoſe two Kingdoms by *immediate* Succeſſion; and thereby will make it appear from Hiſtory, what Kingdoms alſo they muſt be in *particular*; and this will give light enough to find them to be the ſame with thoſe *in the 7th Chapter.* v. 38.

That the Five Kingdoms *in the 2d Chapter* are *ſucceſſive* to one another, is undoubted. For of the Second it is ſaid —— And *after thee* ſhall ariſe another Kingdom; And of the Third, That it ſhould *bear Rule over all the Earth*; and ſo could it not be at the ſame time with any other that was different from it in the Earth, at leaſt where the Prophet lived; And it is agreed by all, that the Prophet's Countrey did belong to this Third Kingdom. And then of the Fourth, that it ſhould *break in pieces*, and *conſume all Kingdoms* that had been before mentioned, and ſo muſt come after them. Dan. II.

And

Dan. II. CONSENT.

And then, That these *in the 2d Chapter* are all *immediately* successive to one another, it is unanimously agreed amongst all kinds of Interpreters, Jews and Christians of all Ages that are any thing *considerable*; which shews it to be here so plainly intimated, if not expressed in words, That the common sense of all considering Persons would judge it to be so from the usual acceptation of such words as it is signified by. For how otherwise could those, who differ from one another in almost every thing else, be supposed to be so willing to agree together in this, where there may be a *great disadvantage* given against the Party, which they embrace, by allowing it, but no manner of advantage gained by it? The Jews would be much surer of a defence for their deferring the coming of the *Messias*, if the first Four Kingdoms were not determined to be the Four Monarchies *immediately* succeeding one another; And it would not appear that Antichrist went along with the Kingdom of the *Romans*, if the whole four were not found to be necessarily successive Empires, that came *immediately* after one another from the times of *Nebuchadnezzar*.

The grounds of this agreement about the immediate Succession of these Kingdoms from the Text, may be these.

1. The mention of the number of them from the time of *Nebuchadnezzar* to the Kingdom of Christ, seems to be plainly expressed to be, to foreshew the determinate time of that Kingdom. For there is nothing mentioned in any of the rest (excepting that Tyranny in the last times of the Fourth Kingdom, which ushers in the Kingdom of Christ) about any Religious concern, or any Action of God, which yet is ordinarily the business of every Divine Prophecy. *Daniel* does expressly tell *Nebuchadnezzar*, that the end of his Dream was to *make known* to him from God, *what should be in the latter days*; And by the *latter days* must be there understood at least the latter days of those Kingdoms which are the subject of the Dream, and therefore must they include the *days* of the last of those Five Kingdoms, or the time of the Kingdom of Christ therein mentioned. The *whole number* then seems to be wholly for this end, to shew how many Successions of Empire there should be betwixt the Reign of *Nebuchadnezzar*'s Kingdom, and the Kingdom of Christ.

For who would not assuredly conclude it to be for that end *only*, when there is nothing considerable spoken of the rest of the number;

number; And when the glorioufeſt ſtate of things that ever was mentioned, is ſet forth in that *laſt* Kingdom with this Introduction to the Interpretation of them all, that the whole ſhew was to *make known what ſhould be in the latter days?* And how could that be poſſibly ſhewn by ſuch an orderly number, unleſs there had been no other Kingdoms betwixt them? This therefore does make it manifeſt, that the Succeſſion of theſe Kingdoms was *immediate*, to meaſure out the exact time of the coming of Chriſt in glory.

2. An orderly number, when joined with Succeſſive Reigns, as it is here, under the names of a Third, and a Fourth Kingdom (v. 39, 40.) is generally uſed in ſpeech to ſignify an *immediate* orderly Succeſſion: And who would ever call thoſe a Third, or a Fourth Kingdom from the Firſt, which had two or three more coming in betwixt *them* and the Firſt?

3. And then the laſt of the Five is known to be *immediately* ſucceſſive to the Fourth (pag. 120.) which is an inſtance, to ſhew the manner of the Succeſſion of all the reſt, unleſs there were any thing clearer againſt it, which is not by any pretended. Chap. 2. 44. Chap. 7. 26.

4. The parts alſo of the *Statue*, which repreſents theſe Kingdoms, are *immediatly* joined to one another, which muſt denote a property in the things repreſented ſome way anſwerable to it; and that in Succeſſive Kingdoms can be nothing elſe but the *immediate* Succeſſion of them.

Upon theſe grounds it may ſafely be concluded, That theſe Four Kingdoms *in the 2d Chapter*, do *immediatly* ſucceed one another; eſpecially when there is nothing offered againſt it; but on the contrary, as has been obſerved, it has the unanimous Conſent of all the differing Parties of Interpreters: And by that it appears, that in the Judgment of all that have conſidered theſe things, it is ſo plainly ſuggeſted from the Text, That, unleſs it be really ſo, there is occaſion given for an unavoidable deluſion about ſuch things of moment, as the great Tyranny of the laſt King of the Fourth Kingdom over the Church of God, and the Univerſal Eternal Kingdom of Chriſt ſucceeding it; and which the whole Prophecy was deſigned wholly to make known, as is expreſſed, v. 28. Chap. 2.

It may therefore now be determined what kind of Kingdoms theſe *in the 2d Chapter* are.

Dan. II.

For they cannot poſſibly be the Four Reigns of ſo many ſingle Perſons, either in the ſame, or in different Nations: In which ſenſe Kingdoms are ſometimes taken. For the Four longeſt ſingle Reigns that ever were heard of in an *immediate* Succeſſion to one another, do not reach to half the number of
v. 38. years that there are from the time of *Nebuchadnezzar* (here ſaid to be the firſt) to any Kingdom of Chriſt.

Theſe Four Kingdoms then muſt neceſſarily be ſuch Succeſſions of Kingly Power, as include the times of a great many ſingle Rulers in them. And then, They muſt be *either* ſo many ſucceſſive Forms of the Sovereign Power in the ſame Nation (as Chap. 8. 22. the changes of the governing Form of the ſame Nation are called different Kingdoms; and as the Monarchy of *England*, and the *Saxon* Heptarchy, may be ſaid to be two different Kingdoms.) *Or elſe*, they muſt be Four Kingdoms of different Nations in ſucceſſion to one another; *Or ſome* of them Forms of Government in the ſame Nation, and *others* the Rule of different Nations. For it ſeems hardly poſſibly to find any other acceptation of Succeſſive Kingdoms, but in one of theſe ſenſes.

1. It is certain, that they cannot be Four Succeſſive Forms of Sovereignty *in the ſame Nation*. For ſince the firſt is known
Dan. 2. 38. to be the *Babylonian* Nation, the end of that would then be the end of all the Four, and the beginning of a Kingdom of Chriſt upon Earth.

2. Neither can they be *part of them* Forms of Sovereignty *in the ſame Nations*. For the firſt of them is known to be the *Babylonian* Nation, which had no differing Forms of Sovereignty in it, from the time of *Nebuchadnezzar* to the laſt end of it; and therefore the firſt muſt neceſſarily be the *Babylonian* Monarchy *only*: And the next in *immediate* ſucceſſion to it, muſt be the *Perſian* Monarchy upon the ſame account of its continuing in the ſame Monarchichal Form of Sovereignty, from the beginning of it under *Cyrus*, to the laſt Conqueſt of it under *Darius*.

But about the Third Kingdom *in the 2d Chapter*, there may be ſome queſtion; For that next the *Perſian* is repreſented *even* in this very Prophecy, Chap. 8. 21, 22. with two ſeveral Forms of the Sovereign Power of it ſucceeding one another under the name of the Kingdom of the Firſt King, and of a Fourfold Kingdom after him.

But

But the Third also does appear to be nothing but the *whole time* of the *Græcian* Monarchy from its Succession to the *Persian*, till its Conquest by the *Roman*. For the Fourth, that is next to it, is already found to be the same with the Fourth Kingdom in the 7th Chapter of *Daniel*, pag. 121. And that Fourth in the 7th Chapter is already known to be a Kingdom of the *Romans* by *Prop.* 15. Dan. II, & VII.

The Third Kingdom therefore *beginning* immediately after the Second, or *Persian* Conquest, and *ending* but immediately before the *Roman* Conquest (*immediate Succession* being common to all the Four) it must necessarily be the *whole* continuance of the *Græcian* Monarchy from the *Persian* to the *Roman*, because the Fourth Kingdom is already known to be the *Roman*.

Thus then do we at last find, that these Four Kingdoms *in the 2d Chapter*, must be the Kingdoms of Four Ruling Nations immediately succeeding one another; and that it is at the same time determined what Nations they are in particular.

From hence then it appears, that the Third *in the 2d and the 7th Chapters*, must be the same Ruling Nation.

For the Third *in the 2d Chapter*, was immediately before that, which is the same Fourth in both Chapters, *pag.* 121. *& Paragr. præced.*

And that Third *in the 2d Chapter ruled over all the Earth*, and *therefore included* in it any other Kingdom of the *Prophet*'s Earth that was destroyed at the beginning of the same Fourth in the 7th Chapter. Now the Fourth *in the 7th Chapter* did *break in pieces* the Third there that was before it; and therefore that Third *in the 7th Chapter* must be the same with, or be included in the Third *of the 2d Chapter*. v. 39. v. 23.

Besides, by the term of *all the Earth*, must at least be understood *Judæa* in Scripture, or the Prophet's Nation, according to the sense of *all Interpreters*; And all the Four Kingdoms of the 7th Chapter are said to *arise out of the Earth*, or to be in Rule over it, and so over *Judæa*. Chap. 2. 39. v. 17.

Wherefore the Third in the 2d and in the 7th being both over *Judæa* at least, because both *over the Earth*, and *both destroyed*; by the same Fourth they can be but one and the same Kingdom in *one* and the *same place*.

Dan. II, & VII.

There is no queſtion now to be made about the ſameneſs of the Firſt and Second in each Chapters; For ſince they are the Firſt and Second to the ſame Third in both Chapters *(ſeq. præced.)* And that the uſe of the word Kingdom is found to ſignify a Ruling Nation *(pag. 107.)* And ſince the two firſt *in the 2d Chapter* are already determined to be the *Babylonians* and *Perſians (ibid.)* The Prophetical uſe of the ſame words with the ſame things, is ſufficient *(by Rule the 3d)* to ſatisfy any, that they ſignify the ſame things in both Chapters.

Beſides, that they are all repreſented *in the 7th Chapter* to be great remarkable Kingdoms under the names of *Great Beaſts*, and in ſucceſſion after one another; And then, The Second before the *Græcian* Monarchy *in the 7th Chapter*, can be no other Kingdom but the *Perſian*, as it is in this very Prophet alſo ſhewn in the 8th Chapter 20, 21. And the Firſt of theſe Succeſſive Kingdoms *in the 7th Chapter* before the *Perſian*, muſt then be the *Babylonian*, which the *Perſian* conquered. For there were no other two great Kingdoms in thoſe times in a ſucceſſive order to one another, before the *Græcian* Conqueſt, called *the Third*, *pag. 107. & chap. 2. 39.*

The whole number alſo of the Four Kingdoms *in the 7th Chapter*, ſeem to be plainly for no other end, but only to meaſure out the time of the laſt Kingdom of the Saints, about which all the concern of that Prophecy is, as may be ſeen at the 17th and 18th verſes: where after the Interpreting Angel had ſaid —*Theſe Great Beaſts are Four Kings*— without mentioning any thing of them, he adds —*But the Saints of the Moſt High ſhall take the Kingdom, and poſſeſs it for ever*— Wherefore, ſince the Three laſt of theſe Kingdoms are found to be the ſame with thoſe in the 2d Chapter about the ſame concern *(pag. 123. & 126.)* and all the Five are the ſame number in the whole with the number of theſe here, for the ſame end; and are propheſied of in the ſame Reign of the *Babylonian* Monarchy, which is the firſt of them *in the 2d Chapter*, *v.* 38. and ſo could not begin before that time. There ſeems to be no manner of doubt, but that they are all the ſame Four in both Chapters. For otherwiſe there would have been a plain ground laid down for a deluſion in this Chapter alſo, about the moſt momentous things that can concern the Church of God, as has been obſerved. And

CONSENT. therefore do we find an unanimous Conſent amongſt all ſorts of Interpreters,

Interpreters, That, whatſoever theſe Four Kingdoms be *in particular*, yet that they muſt certainly be *the ſame* Kingdoms in both Chapters. Dan. II, & VII.

Thus are we at laſt come to find not only, that the Five Kingdoms in *each Chapter*, are *the ſame particular* Kingdoms, but alſo what they all are by name.

And thereby is it manifeſt, that the names of *The Beaſt* in general, does ſignify a Ruling Nation; and that the parts of *A Beaſt* ſignifying Dominion, does denote the Supream Powers of that Nation; which if they be repreſented as exiſting all at a time, do ſignify the diviſion of that Empire into ſo many Sovereignties, as we ſee in the Ten Horns of the Fourth Beaſt in the 7th Chapter, according to the Propoſition at firſt laid down.

CHAP.

Dan. II, & VII.

CHAP. VII.

Objections againſt the making the Third Kingdom in the 2d and 7th of Daniel, *the whole time of one Ruling Nation, anſwered.*

IT is *unanimouſly* agreed amongſt the Interpreters of all Parties, and Intereſts, That the Four Kingdoms in the 2d and 7th Chapters of *Daniel*, are the ſame particular Kingdoms, how differing ſoever they are from one another in the particular applications of them.

It is alſo as *generally* agreed amongſt them, that the two firſt of theſe Kingdoms in each Chapter, are the *Babylonian* and *Perſian* Monarchies; But about the Third Kingdom in each Chapter, though acknowledged to be the Scheme of one and the ſame Dominion, there is not the ſame conſent for the *particular* application of it.

At the firſt mention of a difference, one would be apt to admire what ſhould make any one ſceptical in this matter, who affirms the other Two before this Third, to be known Kingdoms, and that all the Four do immediately ſucceed one another, as has been obſerved to be acknowledged by all Parties. For all that ſeems needful to be done for ſuch an ones ſatisfaction, is to deſire him to enquire, what Kingdom it was of the ſame kind and nature with the *Babylonian* and *Perſian* Monarchy (acknowledged to be the firſt and ſecond) that came immediately after the Second of theſe Kingdoms, or the *Perſian* Monarchy. Since the Second is granted by all to be the *Perſian* Monarchy, from the time of its firſt great appearance in the World at its Conqueſt of the *Babylonian*; who would not forthwith conclude, that the Third muſt be that whole Monarchy which ſubdued the *Perſian*, and ſucceeded in its room, that is, the whole *Græcian* Monarchy?

This being the natural and obvious determination about it, and according to the *common Rule* of reading the ſenſe of all other places of Scripture, *that is*, from the known uſe of them in the Context; it would be imagined, that there muſt certainly

be

Dan. II, & VII.

be ſome very great appearing neceſſity, that could make *Grotius*, and ſome others of this laſt Age, to judge the Third Kingdom in both Chapters to be of quite another nature, than thoſe before it, were; eſpecially ſince it is againſt the ſenſe of all the Ancients, who have been found from St. *Jerom* to have been *generally* agreed in making this Third, as well as all the reſt, to be the Succeſſive Rule of an whole Nation.

The Opinion of theſe Innovators about the Third Kingdom, is, *That it is the ſingle Reign of* Alexander the Great; *and that the Fourth Kingdom in both Chapters is the diviſion of the* Greek *Monarchy amongſt his Ten Captains immediately after him.*

The Reaſons that they rely upon for this new Opinion, againſt all the ſeeming Abſurdities that attend it, are chiefly theſe that follow.

1. Becauſe, if the Third Kingdom in the 2d and 7th of *Daniel*, were the whole *Greek* Monarchy, then the Fourth muſt be the *Roman*, which conquered the *Græcians*; and then the Kingdom of the Son of Man (Chap. 7.) which comes after the Fourth Kingdom there, muſt not begin till after the end of all *Roman* Dominion upon Earth: and this is ſuppoſed to give too great an advantage to the *Jews*, to conclude, that Chriſt Jeſus, at his firſt appearance, could not be the King *Meſſias*, or the Son of Man in his Kingdom. For he died about the beginning of the *Roman* Monarchy, after the compleat Conqueſt of the *Grecian*.

2. This Objection will be thought to be much ſtrengthened from the Prophecies that our Saviour, and his Apoſtles, have given out about the time of the coming of the Son of Man, which ſeems to repreſent it to be the advancement of the Chriſtian Church in the World, by the deſtruction of the *Jews*, its Enemies, in that very Age when thoſe Prophecies were delivered, and therefore could not agree with the coming of the Son of Man in the 7th of *Daniel*, if the Fourth Kingdom there, before the Kingdom of the Son of Man, were the *Roman* Monarchy.

3. Again, If the Fourth Kingdom in *Daniel* were the *Roman* Monarchy, then the Little Horn in that Kingdom would be the ſame with the Beaſt in the *Revelations*, as appears from the exact agreement of the Characters of them both compared together. But it is thought impoſſible that the Little Horn, and the Beaſt

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Dan. VIII. in the *Revelations*, should be the same. For the Little Horn was not to arise till the Fourth Kingdom was broken into Ten Kingdoms, Three of which it was to subdue, *Dan.* 7. 8. Whereas the time of the Beast in the *Revelations* must necessarily have been soon after that that Prophecy was given, which was long before any such division of the *Roman* Empire: It is said both at the beginning, and at the end of the Book, *That the time of those things was at hand*; and that they *should shortly come to pass*, and *should shortly be done*. And to make this unquestionable, The Prophet is commanded at the end of the Prophecy, *not to seal the Saying of the Prophecy of that Book*, because *the time was at hand*.

Rev. 1. 1, 3. Rev. 22. 6, 7, 10.

4. It is most agreeable to the Event, and to the other parts of the Prophecy of *Daniel*, to make the Fourth Kingdom to be the *Grecian* Monarchy in the time of *Alexander*'s Successors. For it has Ten Kings arising out of it, to signify that variety of Kingdoms that his Captains did set up after his death; And after these Ten, is there a Little Horn represented, almost every way the same in every Character of it with the Little Horn in the 8th Chapter, which all agree to be *Antiochus Epiphanes*, one of the Successors of *Alexander*'s Captains.

Answer. 1. In the first of these Reasons there is nothing to force a man against what is but the *most probable* sense of the words, much less what has seemed to be the *necessary* sense of them, unless it can be proved to be impossible, that the Kingdom of the Son of Man in that place should be any thing but the *first coming* of the *Messias*. But our Saviour has put us out of all fear of that. For he makes use of those very words to set out his *second coming* after his death, as may be seen in all the Gospels that mention that Prophecy, *Matth.* 24. 30. *Mark* 13. 26. *Luke* 21. 27.

We may also be well assured, that *Daniel* himself could not possibly understand that *Eternal Universal* Kingdom of the Son of Man, of his *first coming*. For in his 9th Chapter he sets out the *Messias* by name, as delivered up at his first coming into his Enemies hands, and cut off, and his City *Jerusalem*, and the Temple as destroyed by them; which is quite contrary to such a glorious Kingdom, as he is described in the 7th Chapter to enjoy to all eternity; and which was at its first appearance to destroy a Kingdom that ruled over all the Earth, and was contrary to it.

Dan. 9. 26.

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2. The 2d Reason is of much the same force with the former. For though the Terms of the coming of the Son of Man, and of his Kingdom, should be found to be used by our Saviour, and his Apostles (in some peculiar circumstances, and by way of allusion) to signify the destruction of *Jerusalem*; yet that it cannot be so understood in this 7th Chapter of *Daniel*, is certain, because it has such peculiar circumstances there joined with it, as do always signify the last coming of Christ to judgment; as may be seen more at large in the proof of the 14*th Proposition*. But it has also been found, that that place in the Gospels which seems to have the greatest strength in it, to shew that the coming of the Son of Man, is to be understood of his coming only to the destruction of *Jerusalem*, must necessarily signify his last coming to judgment. See this Book, Chap. 2. the five last Pages.

There are indeed some Exhortations of our Saviour, and his Apostles, to Persons then living, to watch against the day of the Lord's coming, as if it were to be in that Age. But that can be no assurance of it. For there are the same kind of Exhortations in places, which are by all acknowledged to belong to Christ's last coming to judgment only: As *Mat.* 25. 13. 1 *Cor.* 15. 51, 52. 1 *Thessal.* 4. 15, 17. The reason, and application of which last, is given in the following Chapter from the 1st to the 7th verse, *viz.* because of the uncertainty of the time of the Lord's Coming.

3. The consequence of the Third Reason may safely be acknowledged, *viz.* That then the Beast with the Little Horn in *Daniel*, must be the same with the Beast in the *Revelations*. For it has already been sufficiently demonstrated so to be in the proof of the 15*th Proposition*, *Coroll.* 2. And as for the inconsistency of those Expressions in the first and last Chapters of the *Revelations*, with the rise and continuance of the Little Horn in *Daniel*; it is answered by the strength of the 15*th Proposition*, *and Corol.* 1. *Prop.* 12. And by the familiar use of such kind of Expressions (as those of the *time being at hand*, and the *doing things shortly*, and of their *coming to pass very shortly*) to denote only the beginning of a scene of Action within a little while, which requires a long time to finish it. As may be seen in particular instances in the Answer to the Objection against the 20*th Proposition*.

Dan. VII.

That which does the most manifestly evidence, how little those that raise this Objection do believe it themselves, is, that they all allow the *Thousand years* in the 20th Chapter of the *Revelations*, to be literally understood, which is sufficient to convince them, that the *short time*, and the *time being at hand*, and the *coming shortly to pass*, cannot possibly be understood of the last completion of the things in that Prophecy; and therefore that it can signify no more, than that they should *shortly begin* to be fulfilled; as it is usually said of long continuance of time, that it is *at hand*, or that it will *shortly come*, to signify that it will *shortly begin*.

4. All the strength of the last Objection lies in the likeness of the Little Horn in the *7th Chapter*, to that in the *8th Chapter*.

But who could ever take the Two Little Horns in the *7th and 8th Chapters*, to be so very like one another, that has but the least patience to consider them impartially? It is so plain, that the Little Horn in the 8th Chapter must be *Antiochus Epiphanes*, that it is *generally* agreed upon by almost all kind of Interpreters: But it is as plain, that the other in the 7th Chapter is succeeded by an Eternal, Universal Kingdom of the Son of Man, which is called the *Greatness of the Kingdom under the whole Heaven*. Now was there any thing ever like this in the times immediately after the death of *Antiochus Epiphanes*, who was near 200 years before Christ? or any thing like it at the end of the Kingdom of the *Greeks* many years after it, which was above 60 years before the birth of Christ?

v. 27.

And therefore do we find *Grotius* at such a pinch to reconcile these Inconsistencies, that he is forced to interpret the *Son of Man* to signify in this place the *Roman Nation:* Whereas the name of the Son of man, in the 7th of *Daniel*, was so generally known amongst the Jews to signify the *Messias*, that the High-priest immediately rent his Cloaths when he heard our Saviour making himself known by that name; and he and they forthwith concluded him guilty of Blasphemy, because they took him but for an ordinary Person, as has been before observed in the proof of the *13th Proposition*. And nothing can more demonstrate the hardiness of *Grotius* for the defence of a singular Opinion, than to see him venture at so likely a danger of Blasphemy to maintain his post.

CHAP. VIII.

An Univerſal Tradition, for ſome hundreds of years after the time of the Prophecy of Daniel, *That the Fourth Kingdom in the 2d and 7th Chapter, is the Kingdom of the* Romans. *This demonſtrated from the Text, in 15 Particulars.*

LET us now ſee what mountains of abſurd Conſequences muſt be cut through, to avoid the formidable dangers that are pretended (upon the account of the forementioned Objections) to lie in the other way. It may well be imagined, That this new Invention muſt put a very unnatural force upon the Text, and have very great inconveniences in it, becauſe it is againſt the Judgment of all the *Jewiſh* Rabbies, both *before* and *after* Chriſt, for 900 years after the Prophecy was given, and till it came to appear to the *Jews* to be their great Intereſt to hinder the triumph of Chriſtianity over the Empire from being thought to be the Kingdom of the Son of Man deſtroying the fourth Beaſt: And therefore ſeemed it very uſeful for them to make the fourth Beaſt to be, not the *Roman*, but a part of the *Grecian* Monarchy.

It is alſo againſt the whole current of all the Learned Chriſtian Fathers, at leaſt till St. *Jerom*'s time, near *a thouſand years* after the Prophecy was given, and above *four hundred* years after Chriſt: [a] *Ergo dicamus*, ſays he, *quod omnes ſcriptores Eccleſiaſtici tradiderunt.* Which is almoſt as much as to ſay, That it was an Univerſal Tradition, or a Tradition of all the conſiderable perſons of the *Catholick Church* to his time, That the fourth Beaſt was the *Roman* Monarchy; and ſo that the third Beaſt muſt be the whole time of the *Grecian* Monarchy, from its ſucceſſion to the *Perſian*, which is by all granted to be the ſecond. In cap. 7. Dan.

Is not this ſufficient to make any man confident, That the Prophecy does of its own accord offer this Interpretation to the common ſenſe of men, when it thus appears to be the impartial Judgment of all the Learned World, [b] both *Jews* and Chriſtians, See References.

Dan. VII. Christians, before there was any particular Interests to be served by it.

It has also been, and is still, the Judgment of even [c] the most Eminent of the Church of *Rome*; tho' it be more for their Interest than any others, that the fourth Kingdom were any thing rather than the *Roman*; which does sufficiently shew that they are forced to allow it: For they can have no manner of advantage from that concession, and therefore must it be the impartial sense of their minds; but it would save them a great deal of trouble to deny it, if they fairly could; and that shews the evidence for it to be too clear: And this gives as strong a presumption against the possibility of any other sense, as can almost be given from Authority.

It is therefore well worth the enquiry, What might be the grounds of so universal and impartial an Agreement, amongst all the differing Parties of all sorts, about this third and fourth Kingdom.

Dan. 7. The first Reason that may be observed for it, [d] is the plain intimations in the Prophecy, That the third Kingdom is the whole time of the *Greeks*, from the *Persians* to the *Romans*.

1. As *first*, in the Text it self, the third Kingdom has the same name of *A Kingdom*, that hinders all the rest from being possible to be understood of single Kings, or of different Sovereignties in the same Empire, *pag.* 106. There is the same ground then against the parting the Reign of *Alexander* and his Captains into a third and fourth Kingdom, which *in reality* are but one and the same Kingdom of the *Greeks*.

2. It is against all the significations of Kingdoms besides, that are represented by any whole Figures in this Book of *Daniel*; and the common usage of Prophetical Terms, especially in the same Book, is the best Rule to determine their signification, *by Rule* 2. Now, by the confession of these men themselves, and the unanimous consent of all Interpreters, every *whole* Figure that is said to signifie a Kingdom, does signifie *the whole* time of a Ruling Nation or People. In that one constant acceptation, we find it in no less than *Ten* distinct Figures, not counting in this third Kingdom. There are eight mentioned, besides the third, in the 2d and 7th Chapters, and two in the 8th; for the Kingdom of the *Stone*, and of the *Son of Man*, are

are two of thoſe Schemes: So that there is at leaſt Ten to *nothing againſt it*, That the third Kingdom is the whole time of the Monarchy of the *Grecks* after the *Perſians*. And that which appears to be the conſtant uſe of expreſſions in ſo wiſe and judicious a Writer, as the Prophet *Daniel* was, may be very ſecurely relied upon, as an unqueſtionable ground to determine his meaning, whenever the ſame expreſſion is uſed in any other place, in which it is not ſo clearly known. *Rule* 2, 3.

3. It is againſt all the other known repreſentations of the different kinds of Supreme Powers in the ſame Nation all over *Daniel*, or the *Revelations*, that they ſhould have two diſtinct Figures to repreſent two different kinds of them, even according to the Interpretation of theſe men themſelves. For all the differences of Supreme Powers in the ſame Nation every-where elſe, are granted to be ſet out by the parts or appurtenances of whole Figures: As, *in the 8th Chapter*, that which repreſents the Succeſſion of the *Perſian* after the *Median* Kings, in the ſame Nation of the *Medes* and *Perſians*, is the Two Horns of the Ram, not *two different Beaſts*. And the four diviſions of the *Grecian* Monarchy, with the Rule of the firſt King, are ſet out by four Horns, after one great Horn, which belonged all to the one He-Goat. The Ten Kings ariſing out of the fourth Kingdom, and the One after them, are repreſented by eleven Horns of one and the ſame Beaſt, *in Chap.* 7. 24. And the ſame Ten Kings in the fourth Kingdom of the Image, *in the 2d Chapter*, are ſhewn by the Ten Toes of the Feet. The Seven ſucceſſive Kings alſo of the Kingdom in the *Revelations*, and the Ten Kings, who are all at a time in that *Roman* Rule, are repreſented by the Seven Heads and Ten Horns of that One Beaſt. All which, if counted up together, will be found to be the odds of above Forty to *Nothing*, againſt the dividing of the ſingle Reign of *Alexander*, from thoſe who ſucceeded him in the ſame Nation, and againſt the repreſenting him by one *whole* Figure.

4. The Third Kingdom is certainly that which ſucceeded the Second; and the Second by all is agreed to ſignifie the *Perſian* Kingdom; and what a kind of Kingdom it was that ſucceeded the *Perſian*, the Prophet himſelf informs us *in the 8th Chapter*; v. 21, 22. where the *King of Greece*, who overthrew the *Perſian* Monarchy, does ſignifie the *whole* time of the *Grecian* Monarchy, with a firſt Conquering King in it, and a four-fold Kingdom after him.

Dan. VII. him. And therefore here alſo muſt this Third Kingdom, that ſucceeded the *Perſian*, and is repreſented in this 7th Chapter by One Beaſt, as that was in the Eighth, be the ſame time of the *Greek* Monarchy from its Conqueſt of *Perſia*, to the end of it.

5. The proper Character of the Kingdom of the *Greeks* (which *Alexander*'s Reign was but a part of) is a Kingdom firſt under *one* King, then divided into *four*, and joyned together in
v. 8. one Figure, as appears in the 8th and 11th Chapters, where
v. 4. the Kingdom of the firſt King is ſaid to be *divided towards the four winds of Heaven* in both thoſe Chapters. Wherefore ſince
v. 6. the Third Kingdom in the 7th Chapter is ſhown by a *Leopard with four Heads, and four Wings* (to make ſure of the number Four) If that be *Alexander*'s Kingdom, it muſt be his Kingdom divided into four; and then it is the ſame with the whole *Græcian* Monarchy ſetled in the four laſting Kingdoms of it, mentioned as the one Kingdom *in the 8th and 11th Chapters*.

6. Beſides, that the Leopard with the four Heads, and four Wings, muſt ſignify ſuch a divided Kingdom, appears from all the ſignifications of Heads and Horns; and all the parts of Figures ſignifying Dominion in any place elſe of this Book, and of that of the Revelations. As in the 8th Chapter twice; in the 2d Chapter, in the feet and toes (the ſame with the fourth Beaſt and his Ten Horns in the 7th Chapter) pag. 104, *&c.* which alſo are Ten Kings in one Kingdom; and the Ten Horns of the Beaſt in the Revelations, are of the ſame ſignification, *Prop.* 15. So that the Leopard being granted by all to be a *Græcian* Kingdom, there is at leaſt *Five to nothing clear to the contrary*, that the four-headed Leopard is *Alexander*'s Kingdom divided into four, which we know to be the fourfold Monarchy of the *Greeks*.

7. If *Alexander*'s ſingle Reign were the Third Kingdom ſhown by the Third Beaſt in the 7th Chapter, and his Ten Captains immediately after him were a fourth Kingdom ſhown by the Fourth Beaſt with Ten Horns; then that Kingdom, which was repreſented but as *One* and *the ſame* in the 8th and 11th Chapters of the ſame Prophet, would be repreſented as One and Three.

For

For there would be one Kingdom under *Alexander* alone, ſhewn by the Third Beaſt, *chap.* 7. Another under his Ten Captains, ſhown by the Fourth Beaſt; and a Third by the fourfold Kingdom of the four Horns of the He-Goat in the 8th Chapter: And thus *one* Kingdom ſhown by *one* Beaſt *only* in the 8th Chapter, ſhould be *two* Kingdoms ſhown by two Beaſts in the 7th Chapter, and a *Third* Kingdom beſides, ſhown by a part only of that one Beaſt in the 8th Chapter, which repreſented the whole time of them all; which would ſuppoſe that the Prophet had no conſiſtency at all with himſelf in his Figures; but that he did ſet them down at all adventures in contradiction to one another: And this alſo muſt be ſuppoſed of him without the leaſt plain ground from any thing that he had ſaid to countenance it; which is a ſufficient warrant to make us determine, that all this is more than theſe Men have any ground to affirm of him, and contrary to what he is every where repreſented, *viz.* As a very profound wiſe Man; and even contrary to all the experience that we have of it in all the Figures, which are granted to be known, wherein he is acknowledged by All to obſerve a conſtant and determinate uſage of them in *one only* ſignification.

8. Again, when we ſee the *Græcian* Monarchy after *Alexander* repreſented as a fourfold Kingdom in known and plain terms in the 8th and 11th Chapters, to make the next Kingdom after him to be a tenfold Kingdom of his Captains in the 7th Chapter, is to ſhut ones eyes againſt what the Prophet had plainly ſaid in thoſe two Chapters: And which he ſeems openly to refer to by the four Heads of the Leopard. And what a ſtrange contempt of a Propheſy is it, to reject a Figure of a Kingdom, that has juſt the ſame marks that it is ſet out with in two open known places which expreſly name it, and to take up with another in the ſtead of it, that has ſuch marks as that Kingdom was never before ſet out with by the Prophet? That is, to paſs by the Leopard with the four Heads (which yet is granted to be a part of the Kingdom of the *Greeks*, that is mentioned in the 8th and 11th Chapters, by their own confeſſion) and inſtead of it, to chuſe a Beaſt with Ten Horns repreſenting ten Kingdoms for the reſt of the *Græcian* Monarchy, which had before been *twice* called a fourfold Kingdom; but never a Kingdom with Ten Kings in it?

9. The

Dan. VII.

9. The Prophecies of *Daniel* we ſee were wrote by himſelf, *Chap.* 8. *Verſ.* 9, 10. As *Joſephus* affirms of him alſo from the Ancients; and he did not conclude them till after the *Perſian* Monarchy was begun under *Cyrus*, *chap.* 10. 1. So that he lived under the *Babylonian* and *Perſian* Monarchies, and names them both, *and the Græcian:* And he Prophecies of the whole *Græcian* Monarchy in particular under the Figure of a Beaſt, *Chap.* 8. as is by all granted.

When therefore we find in the 7th Chapter, juſt before the 8th, the mention of three Kingdoms ſucceeding one another, repreſented by three Beaſts, The Two firſt of which the Prophet knew to be the *Babylonian* and *Perſian* Monarchies, (as all do grant) What ground in the world have we to queſtion, whether he means by the third Beaſt, or third Kingdom, the whole *Græcian* Monarchy from its Conqueſt of the *Perſian*, ſince it is acknowledged, that in the very next Chapter after this 7th, he foretells that whole Monarchy of the *Greeks*, under the Figure of a Beaſt? There is certainly more ground from the Prophecy to conclude, that he means by the third Beaſt in the 7th Chapter, the *whole* time of the *Greek* Monarchy from its Conqueſt of the *Perſian*, than that by the firſt of the three muſt be meant the whole *Babylonian* Monarchy. For the *Babylonian* is not any where elſe ſaid, by name, to be repreſented under the Figure of a Beaſt, as the *Grecian* is in the 8th Chapter, immediately after.

We have reaſon therefore to be confident, that the Prophet, that underſtands by the firſt and ſecond Beaſts, the *Babylonian* and *Perſian* Monarchies to *their laſt end*, cannot by the third underſtand *only a part* of the *Græcian* Monarchy after the *Perſian*; and by the fourth, the remaining *part of it*. And if men may be allowed thus to diſregard all examples of the ſignifications of things of the ſame nature, they may chuſe any interpretation that they can fancy; and with the ſame freedom may they maintain, That by the firſt Beaſt is meant the ſingle perſon of *Nebuchadnezzar* alone; and by the ſecond, another Conqueror ſome Hundreds of years after; and by the third, *Pompey*; and by the fourth, what they pleaſe: If they may interpret one of theſe Figures to be a ſingle perſon, There is as much reaſon to make them all of the ſame kind: And to affirm any thing thus *at all adventures*, without any regard to the known examples

amples of the ſame kind, is both againſt all the Rules of any other Interpretations of Scripture, and takes away all manner of hopes of being able to determine the ſenſe of any Scripture.

10. To this may be added, That the Order, and Time of the ſeveral Viſions, do confirm this Application of the four Beaſts in the 7th Chapter, to the four ſucceeding Monarchies from the Prophets time.

For as theſe four Beaſts have been found to be the ſame with the four Kingdoms in the 2d Chapter (Page 104, *&c.*) ſo does it appear from the time of the firſt of them in the 2d Chapter, compared with that of the firſt in the 7th, That they muſt be both the whole *Babylonian* Monarchy, not any ſingle Reign; becauſe that in the 2d is applied to *Nebuchadnezzar*; and that in the 7th was ſeen in the time of *Belſhazzar*, after the death of *Nebuchadnezzar*; and therefore muſt the firſt Kingdom in both Chapters ſignify an Empire common to *Nebuchadnezzar* and thoſe that came after him; That is, the *whole* Monarchy. Now the 8th Chapter, whoſe viſion was after that in the 7th Chapter, aſſures us by the ſame kind of Figures, *viz.* by Two Beaſts, That the two next Kingdoms are the *Perſian* and *Græcian* Monarchies *by name*, to the time of *their laſt end*: And when the Prophet had thus ſeen afterwards the *Perſian* and *Græcian* Monarchies repreſented by the Figures of Two Beaſts, Can it be with any manner of Reaſon thought, that he could Judge the 2d and 3d Beaſt in the 7th Chapter, to be any other Kingdoms, than thoſe very ſame, which he had in the 8th Chapter ſeen repreſented by the ſame kind of Figures, and which were made known to him to be Kingdoms, that ſhould ſucceed in order to the firſt in the 7th Chapter, and which he knew in the time of *Cyrus*, by his own experience, was verified of the *Perſian*? Eſpecially if it be conſidered, that there is not the leaſt intimation from him, to make any think the ſecond and third Kingdoms in the 7th Chapter, to be different things from the *Perſian* and *Græcian* Kingdoms, *known by name*, in the 8th Chapter.

11. It is impoſſible, That the fourth Kingdom in the 7th of *Daniel*, ſhould be a Kingdom of the *Græcians*, becauſe it was to be conſumed by the Kingdom *of the Son of Man* in the 2d Chap.

Dan. VII. which has been found to be moſt unqueſtionably ſome Kingdom of Chriſt upon Earth, *by Prop.* 13.

For the *Græcian* Monarchy was totally deſtroyed long before the Birth of Chriſt. And it has been obſerved how monſtrous a ſhift that of *Grotius* is upon this occaſion, ſuch as may very well amaze any one that conſiders *it*, and *his great abilities* together. To be conſtant to his Hypotheſis, he will have the Kingdom *of the ſon of Man*, ſignify the Kingdom of the *Romans*; and *the Kingdom of the Saints*, to begin at the deſtruction of *Jeruſalem* by the Auxiliary Armies of the *Romans*, who therefore muſt be called the *People of the moſt High*, becauſe The people, amongſt whom God was to have his Church. But the extravagance of this, has been formerly conſidered; and nothing can give us better ſatisfaction, what abſurdities he is capable of owning for the ſenſe of a Prophecy, when he has ſet his heart upon a ſuppoſition, that needs it.

Dan. 7.14, 22.

12. The end of the Fourth Beaſt is at the deſtruction of the little Horn. But if the Fourth Beaſt were the *Græcian* Monarchy, The Little Horn muſt be *Antiochus Epiphanes*, as is by all granted; and then at the end of him, the whole time of that Monarchy muſt be ended: Whereas the *Græcian* Monarchy continued above an Hundred years after his death.

v. 22. 13. The Little Horn of the Fourth Beaſt was to continue, till the Saints came to poſſeſs an Univerſal Kingdom over all the World, which ſince it is acknowledged to ſignify a Reign of Chriſtianity in the World, is certain, could not happen till ſome Hundreds of years after *Antiochus Epiphanes*; and therefore neither could he be the Little Horn; nor the Fourth Beaſt, the *Græcian* Empire.

v. 25. 14. The *Time, Times, and the dividing of Time*, at the end of which, The Little Horn, and the Fourth Beaſt to which it belongs, are ſaid to be deſtroyed, are the ſame times with the time, times and an half, in the 12th *Chapter*, *pag.* But thoſe in the 12th Chapter end before Chriſt's coming to the laſt Judgment, *ibid.*——And therefore cannot the Little Horn, and the Fourth Beaſt, be any time of the *Græcian* Monarchy.

15. The Fourth Beaſt in the 7th Chapter, is ſo far from being any part of the *Græcian* Monarchy, that it is moſt certainly the *Roman:* For as nothing can be underſtood by a Fourth Kingdom from *Nebuchadnezzar*'s Kingdom (agreed by all to be the *Babylonian*

nian Monarchy) but the Reign of ſome Ruling Nation, which was a Fourth from the *Babylonian*, which is known there to be the Firſt; ſo hath it the individual Characters of the Beaſt *in the Revelations*, which has been already ſhown to be a *Roman* Dominion, as may be ſeen *Prop.* 15.

References to the Eighth Chapter.

[a] *Hieronyme* in c. 7. *Daniel*. Let us therefore ſay, what *All Eccleſiaſtical Writers* have delivered, That in the end of the World, when the Kingdom of the *Romans* is to be deſtroyed, there ſhall be Ten Kings who ſhall divide the *Roman* World among themſelves; and that there ſhall be an *Eleventh* littleKing, that ſhall ariſe, and overcome three of thoſe Ten Kings, *&c.*

[b] *Malvenda de Antichriſto*, p. 222. For *All, both Jews and Chriſtians*, look upon it as *unqueſtionable*, That the Third and Fourth Beaſts are plainly diſtinct from one another; ſo that he muſt have *loſt his wits* that can think otherwiſe.

Maldonat. in c. 7. *Dan.* The fourth Kingdom is the Kingdom of the *Romans*; and ſo *all* take it to be.

Calovius, in c. 7. *Dan. All agree*, That the Fourth Kingdom is the Kingdom of the *Romans*, as well the *Ancients* and the *Jewiſh Church* both *before* and *after* Chriſt; and the *Chriſtian-Church* for the firſt Four hundred years, as the *Moderns*.

[c] *Pererius*, in c. 7. *Dan.* This Fourth Beaſt, according as *all* interpret it to be, and as the *matter it ſelf does ſhew* it, did repreſent the Figure of the *Roman* Empire.

Malvenda, in c. 7. *Dan.* p. 222. That the Fourth Beaſt is the *Roman* Empire, is *certain*, and *agreed upon by all that profeſs the name of Chriſt.* —— The Reader then is thus to be ſet in the Right Road, and the King's Highway.

Ibid. S. *Hierom* and others, do *very clearly* ſhow, that *Porphyry*'s Opinion is a *perfect madneſs*.

Alcaſar, Sect. 5. in c. 13. *Apoc. It cannot be denied*, but that there is a plain alluſion in the Ten Horns of this Beaſt, to the Fourth Beaſt in the 7th of *Daniel*, —— which does *very plainly* appear to be the Figure of the *Roman* Empire. *Item* Sect. 3. in v. 1. The Beaſt out of the Sea does *evidently* allude to the Fourth Beaſt in the 7th Chapter of *Daniel*; and 'tis *moſt clear and evident*, That that Fourth Beaſt of *Daniel* is the Figure of the *Roman* Empire in an Idolatrous State.

[d] *Theodoret*, in c. 7. *Daniel*, Some would have the Fourth Kingdom to be the Rule of *Alexander*'s Succeſſors: But they ſhould have remembred, that the Golden-Head was the *Babylonians*, and that the ſecond Kingdom was the *Perſians*; the third then *muſt* be the *Graecians*; and the fourth the *Romans*.

Ibid.

Dan. VII.

Ibid. But at preſent —— I *cannot but admire*, that there ſhould be ſome pious Men, who ſhould take the Fourth Beaſt to be the *Macedonian* Kingdom. For they ſhould have conſidered, that the Third Beaſt has four Heads, which does *openly ſhow* the fourfold diviſion of the *Greek* Empire after *Alexander*'s Death. —— And then, that the Fourth Beaſt has Ten Horns, —— And that they were but Four, and *not Ten*, that continued the Reign of the *Greek* Monarchy after *Alexander*.

Ibid. That ought to be obſerved, that the Prophet ſaw the Third Beaſt with Four Heads upon him; And the He-Goat (Chap. 8.) after the firſt Horn was broken, to have had Four in the room of it, to make it *clear, and unqueſtionable*, That the He-Goat, and the Third Beaſt were but one and the ſame thing.

CHAP.

CHAP. IX.

The Recapitulation of the Demonstration of the Sixteenth Proposition; *And from thence shown, that Heads and Horns are indifferently used for the same thing; And that the distinction of one* Successive *Head, or Horn, from that before it, is,* A new name of the Governing Power, *after a* setled *continuance of it.*

FRom the Conclusion in the foregoing Chapter, that the Fourth Kingdom in the 7th of *Danel*, is certainly the *Roman* Monarchy, and *not any part of the Grecian*; It does now appear, what is the undoubted and known signification of all the Figures of Rule and Dominion in *Daniel*, which is the proof of the Proposition at first laid down. For it now appears,

That the four first whole Figures in the 2d and 7th of *Daniel*, are the *Babylonian*, *Persian*, *Grecian* and *Roman* Monarchies; And that the last Kingdom in each, signified by the *Stone*, and the Figure of the Appearance of the *Son of Man*, is the Rule of God's Church, or of the People of God; and then the two Figures in the 8th Chapter, are known to be the *Persian*, and *Grecian* Monarchies; And thus we find the first part of the *Proposition* abundantly assured, *That not only the Figure of a Beast, but any other whole Figure all over the Prophecy of* Daniel, *does signify a Ruling Nation, or Monarchy.* Observ. 1.

That for the rest of the Proposition about the parts of the Figures, we find that the two Horns of the Ram, and the first and four Horns of the He Goat, do signify so many Supream Powers in those Ruling Nations. And in the first of them, or the *Persian*, those Supream Powers appear to be successive Governments of the *Medes* and *Persians*, because 'tis said of the two Horns of the Ram, that the *highest of them came up last*, where the difference betwixt the Successive Horns is the Title of *Media*, or *Persia*. And in the *Grecian* Monarchy it appears also, that the divers Supream Powers in it, signified by the Horns, are in a Succession over the same Nation of the *Greeks* in respect of the *first* Horn, and the *other* four; For it is said that the *first was* Dan. 8. Observ. 2.

broken,

Dan. VII. *broken*, and in the place of it came up four others, that is, they came up after him; But the four Horns, in reſpect of one another, ſignify only the diviſion of that Monarchy into four Kingdoms, becauſe they are ſaid to come up all together in the room of the firſt Horn. Which is exactly according to the Rule for their ſignification *in this Propoſition*. And then a ſingle particular King in one of the Diviſions of this Monarchy, is ſet out by a little Horn, coming out of one of thoſe Horns, as *a part only* of the time of the whole Horn. The four Wings alſo, and the four Heads of the *Leopard* in the 7th Chapter, ſhew us the fourfold Kingdom of the *Greeks* in that Monarchy. The ten Horns of the Fourth Beaſt do repreſent the diviſion of the *Roman* Monarchy into Ten Kingdoms; for they are repreſented as being all up at the ſame time with the Little Horn. The ten Toes of the Image do alſo repreſent the ſame thing.

v. 9.

Obſerv. 3. It appears alſo from the four Heads of the Leopard, and the four Horns of the He Goat (which ſignify the ſame thing) *that an Head and an Horn have the ſame general ſignification of the Supream Power of a Nation*, and are indifferently uſed to ſignify the ſame particular Supream Power in the ſame Nation.

Obſerv. 4. It may alſo be obſerved, that *the diſtinguiſhing Character of a new Succeſſion of the Ruling Power in the ſame Kingdom, that is ſet out by a new* Head, *or* Horn, *coming after another, is* a new name *of the Ruling Power* publickly owned.

For though the *Perſian* Rule was in the ſame Nation of the *Medes* and *Perſians* with that of the King of *Media*, yet becauſe he had *the name* of the King of *Perſia* inſtead of the King of *Media*, he is repreſented by a *new Horn* of the ſame Beaſt. Many other differences were there in the *Perſian* Line, as different Families, different behaviour to the Church of God, *&c.* but all theſe made no change of that Horn for any other; and the ſame may be obſerved by the Horns of the He Goat in the *Græcian* Monarchy, where, though there were many other accidental Differences amongſt the ſingle Perſons comprehended under the ſame Horn, yet they continue notwithſtanding but *one* and the *ſame* Horn.

Obſerv. 5. It is alſo apparent from the Figure of the *Greek* Monarchy, that *it is the* continuing Settlement *of a Form of Government, which makes it an Head, or Horn, or a change of the Government of the body of a Nation.* Thus we ſee it was in the four Horns of the Leopard,

and

and He Goat, which did ſignify the *Greek* Monarchy when it came to *a ſetled* appearance of four Kingdoms; whereas there was nothing to repreſent the continued Scuffles of *Alexander*'s Captains before that *ſetled* Form of the Monarchy.

And further, That theſe *parts of Figures do alſo repreſent thoſe ſeveral Supream Governments for the* whole time of their duration *under all the ſingle Perſons that are in the poſſeſſion of them after one another*, is certain from the continuance of the ſeveral Horns, and the Little Horn on the Fourth Beaſt, till the time of the laſt coming of the Son of Man; And alſo from the time of the Little Horn in the 8th Chapter, which is ſaid to be in the latter time of the Kingdom of the four Horns: For before the time of that Little Horn, there had been many Succeſſions of ſingle Perſons in each of the four Kingdoms, that is, in the Ruling time of each of the Horns.

Obſerv. 6. Ribera *in cap.* 17. Apoc. *numer.* 15, 16.

v. 25.

Wherefore we may now moſt certainly conclude, That the Prophecy of *Daniel* is every-where conſtant to it ſelf in the ſignification of every one of its Figures, and that there is but *one uniform ſignification* of the Prophetical Figures *of the ſame kind* throughout the whole Book; and therefore may one thereupon conclude with ſtill more aſſurance, That

By a Beaſt, as the common Subject of its Heads, or Horns, is ſignified a Ruling Nation, or People.

By the Horns and Heads of a Beaſt, the ſeveral kinds of Supream ſetled *Government in it.*

And that either in ſucceſſion to one another over the ſame place, if thoſe Heads and Horns be deſcribed to come after one another.

Or ſo many diſtinct Sovereignties, or Kingdoms, of one and the ſame Ruling People, if they be deſcribed to be in Rule all at the ſame time.

And in both theſe kinds do the ſeveral Heads, or Horns, ſignify the continuance of that Government, or divided Kingdom, to their laſt End.

To this whole Diſcourſe, about the *Sixteenth Propoſition*, do the generality of the *Roman* Interpreters agree, which all muſt neceſſarily do, who grant as they do, that the Fourth Kingdom in the 7th of *Daniel*, is the *Roman* Monarchy. CONSENT.

The

Dan. VII. The only difference of ſome of them from the reſt is, that the Ten Kings, and the 11th after them, ſhall be after the whole *Roman* Monarchy is ruined, and has loſt the name.

References to the Ninth Chapter.

[a] GRotius *de jure* B. & P. L. 2. c. 9. Art. 3. —— *Populus eſt ex eo corporum genere, quod ex diſtantibus conſtat, &c.* The people are a Body of the kind of thoſe, which are made up of things diſtant from one another. *Item*, Art. 8. It matters not which way they are Governed, either by Monarchs, or by many, or by the multitude: For it is the ſame *Roman* people, under Kings, Conſuls, and Emperors.

THE

The Third BOOK.

THE Particular Signification OF THE BEAST, And its Heads, and Horns, In the *REVELATIONS.*

CHAP. I.

The Interpretation of The Beaſt in the Revelations, *and of its Heads, and Horns, in the* 17th Propoſition. *Three Objections anſwered. The inconſiſtency of the* Roman *Interpreters with themſelves.* Bellarmin *more Ingenuous, but forced thereby to give up the Cauſe.* Grotius *to mend the matter, runs into greater Abſurdities than any of them. Conjectures about the firſt Five Heads.* Rev. XVII.

AFTER the knowledge of the *Conſtant Uniform Signification* of a Beaſt, and of the Heads, or Horns of a Beaſt all over the Prophecy of *Daniel*, any one would be ready to conclude with himſelf, That it was no hard matter now to determine the ſignification of the Heads, and Horns, and of the Beaſt it ſelf, which is the Subject of all the

Rev. XVII. latter part of the *Revelations*: ſince it has been already found, that all thoſe peculiar Figures of Empire, and Sovereignty, and the particular Phraſes and Style belonging to them in the *Revelations*, are juſt the ſame with thoſe of the like kind in *Daniel*, and are not ſo diſtinctly to be found in any other of the Prophets beſides.

But the undoubted confirmation of this, is the aſſurance that we have of the 15*th Propoſition*. For by that it appears, That *the Beaſt in the* Revelations *is the Fourth Beaſt in the* 7*th of* Daniel, and that it has the ſame, and that a very great many moſt peculiar Characters and Expreſſions attributed to it, by which that Beaſt in *Daniel* is deſcribed.

Wherefore according to all the Examples that are to be found in that Prophecy, from whence it appears that theſe Figures in the *Revelations*, and the moſt peculiar Expreſſions about them are taken, it is unqueſtionable, That

Prop. 17. *The Beaſt in the* Revelations *in its general notion, as the common ſubject of its Heads, and Horns, does ſignify the Rule of the* Romans *in general.*

The Seven Heads of it, ſucceſſive Changes of the Sovereign Power of that Nation.

The Ten Horns, the diviſion of that Empire into ſo many diſtinct Sovereignties.

There need no more be ſaid for the proof of this, than that the Seven Heads are ſaid to ſucceed in this order, *Five, one, another*, &c. to ſhew them to be ſucceſſive, *Revel.* 17. and that the Ten Kings are deſcribed as acting all together with the Beaſt.

For according to the ſignification of a Beaſt, and its Heads and Horns, with theſe Characters in *Daniel*, they muſt ſignify ſo many ſucceſſive Sovereign Powers, and ſo many divided, diſtinct Kingdoms of one and the ſame Nation, *by Prop.* 16.

And the Prophecy of *Daniel* is the chief Example of the myſtical uſe of Beaſts, and their Parts, and to which all the Expreſſions about the Beaſt in the *Revelations* are found to refer, *Propoſition* 15. —And the Beaſt in the *Revelations* is certainly ſome *Roman* Rule, *by Prop.* 6. — Therefore by *Rule the* 2*d*, The Beaſt, its Heads, and Horns, do ſignify the Rule of the *Romans* under

under ſo many ſucceſſive Changes of the Sovereign Power, and divided into ſo many diſtinct Sovereignties, as are repreſented by its Seven Heads, and Ten Horns. Rev. XVII.

But it may poſſibly be pretended, that there are clear grounds in the *Revelations* againſt the making the Prophecy of *Daniel* a Rule of Interpretation for the Figures in the *Revelations*. For the Figures in the *Revelations* have a different uſe from thoſe in *Daniel*. For example,

1. There are three ſeveral ſhows of one and the ſame *Roman* Monarchy, and following immediately one after another from the 12th to the 18th Chapter of the *Revelations*; which according to the uſe of ſuch ſucceſſion of Figures in *Daniel*, muſt ſignify three ſeveral Ruling Nations; *Prop.* 16. Beſides, that one of theſe three Beaſts is expreſly deſcribed in ſucceſſion to the other, Chap. 13. 2. But it muſt be remembred, That it is according to the uſe of the Figures in *Daniel*, to repreſent the ſame Kingdoms by *different* Figures in *different* Viſions; as in the 2d and 7th Chapters. And in the 8th Chapter, two of thoſe ſame Kingdoms by two new Beaſts; and it is certain, that the two Shows in the 13th and 17th Chapters are in two ſeveral Viſions, and that they are one and the ſame particular ſtate of the Beaſt, *by Coroll.* 2. *Prop.* 10.

And though the Beaſt in the 13th Chapter be deſcribed to be in ſucceſſion to that in the 12th Chapter: yet 1. it is deſcribed, as a *new* Viſion of a Beaſt with the ſame proper marks upon it, which the *other* had before it, *viz.* the Seven Heads, and Ten Horns: And *next*, it muſt be conſidered, That though they be two different Beaſts; yet it is plainly ſaid, That the one is *Satan*, or the Devil, and ſo does ſignify only a ſpiritual Rule of the Devil in the *Roman* Empire, and no different Temporal Empire from the other; and then it ſignifies no more to the making two different Monarchies, than *Nebuchadnezzar*'s Image to the conſtituting of a new Monarchy of the *Babylonians*, diſtinct from that which was repreſented by the Head of the other Image, Chap. 2. Chap. 12. 9.

2. It will be further urged, that in the 13th Chapter, There are Two Beaſts repreſented as riſing up after one another, which according to *Prop.* 16. *Part.* 1. muſt ſignify in *Daniel*'s way two different Ruling Nations.

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This would ſignify very much (*by Rule the* 2*d*) if the Text did not make it appear, that they were not ſucceſſive to one another. But it is expreſly ſaid, That the Second Beaſt did exerciſe *all the power of the Firſt Beaſt before him*, and that all for his Service, as appears v. 12. The Text does therefore expreſly affirm, that the power of them both is but one and the ſame power, or Ruling Nation. And yet to ſhow that the ſignification of a Beaſt in *Daniel* does hold good in this uſe of it alſo, it will be explained how this Firſt Beaſt does alſo ſignify the [a] Rule of the *Romans*, but in another manner of Kingdom than that of the firſt Beaſt is, ſo as that they are both in being at the ſame time. For this ſecond will be found to ſignify their Church-Rule, as the firſt does the Rule of the State, *Prop.* 24, & 25.

Chap. 13. 12.

Chap. 18. See References.

v. 11.

3. It may alſo be objected, That the two Horns of the ſecond Beaſt, Chap. 13. according to *Daniel*, muſt ſignify diſtinct Sovereignties, *Prop.* 16. *Obſervat.* 2, & 4.

But ſince theſe Horns have no mark of Rule, or Dominion joined with them, and are particularly ſaid to ſignify the likeneſs of that Beaſt *to a Lamb*, that does ſufficiently ſhew a particular exception of them from the general Rule in *Daniel*. And yet they may alſo ſignify the two diſtinct Kingdoms, or Juriſdictions of that Beaſt over the Temporal and Spiritual Affairs of that Nation.

After this, how manifeſtly does it appear to be but a Contrivance only to ſerve a turn in [b] *à Lapide*, *Ribera*, and a number of other eminent Perſons of the Church of *Rome*, to make the *general* notion of the Beaſt in the *Revelations*, to ſignify *the World in general*; and the ſeven Heads to be ſeven Ages of it, with the ſeveral Tyrannical Powers, which perſecuted the Church of God in each of them, notwithſtanding that they are agreed with all other Interpreters about the Conſtant Uniform Signification of a Beaſt, and of its Heads, and Horns, all over the Prophecy of *Daniel*; and that the fourth Beaſt there in the 7th Chapter of *Daniel*, is the particular Monarchy of the *Romans*; and that the Little Horn of that Beaſt is the ſame with the laſt Head of this Beaſt in the *Revelations*? And yet [c] do they not ſhew the leaſt intimation from the Text to countenance this Contradiction to their own Judgments about the ſame Words and Phraſes, nor offer to give any Example from the Figures of the like kind to ground their fancy upon.

See References.

Bellarmin

Bellarmin indeed is more ingenuous; he owns the known Signification of Beasts in *Daniel*, and that the fourth of the 7th Chapter is in particular the same with that in the *Revelations*; and from the certainty of both does acknowledge, that the Beast in the *Revelations* does signify in general the *Roman* Empire; and that the Heads of the Beast must be all Heads of the *Romans*; and that the time of that called the Beast, is not yet past. And what more convincing proof can there be for the irresistible Light that there is for these things, than to see so able a Judge of the concern of his Church in this Affair, to be forced thereby to yield to it without any the least shew of advantage from it to serve the Cause that he is so zealous for? But especially when we see him thereby forced to desert all the other Defences of his Brethren, and to reduce the whole merit of the Cause about the Charge laid against his Church, to this only issue, *viz.* Whether the Imperial *Roman* Government, that was in Rule at the time of the Vision, has been since that time cut off, and succeeded by another form of Government; which is to reduce the whole Dispute about the matter of so great importance in the consequence of it, to a question about the truth of a matter of fact only in History, and which is given against him [d] by *Alcasar*, and by *Ribera*, in express words, who says, that the *Roman* Empire is now at an end.

Therefore is it that *Grotius* is so higly applauded for that Masterpiece of his, in confounding the acceptation of a Beast, and its Horns, in *Daniel*, by denying the fourth Beast in the 7th Chapter to be a Rule of the *Romans*, which is the only true way to strike at the root of any setled Interpretation of the Beast, or its Heads, in the *Revelations*. But then we see it was necessary for him to run into a greater absurdity than any of these to maintain it, as his Opinion about the coming of the Son of Man has been already made to appear. And there need no other proof of the falseness of his Interpretation of the Heads of the Beast, than to be satisfied, that the coming of the Son of Man in the 7th of *Daniel*, is the Kingdom of Christ. For that establishes such an uniform acceptation of the signification of the Heads, and Horns of a Beast all over *Daniel*, as makes his new contrivance about the seven Heads of the Beast in the *Revelations* to be against all the constant Prophetical use of them.

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From hence then it does ſufficiently appear, That the ſeven Heads of the Beaſt are ſo many Sovereign Powers of the *Roman* Monarchy; and becauſe they are diſtinguiſhed into *five*, *paſt* at the time of the Viſion, *one* then in being, and *others to come*, it is certain alſo, that they are ſucceſſive; and therefore by *Propoſition the 16th* — are they as many Changes of the Sovereign Power of that Empire, as there are Succeſſions amongſt them.

By almoſt all Proteſtant Interpreters, are theſe ſeven Heads determined to be at *leaſt ſeven* Succeſſions of the Sovereign Power of *Rome*. But becauſe there is no abſolutely certain aſſurance of more than *three* ſucceſſive Changes from the Text, of which the ſixth is the firſt Succeſſion (there ſignified by *five* are paſt, *one* is.) All that can therefore be poſitively affirmed about the number of the ſucceſſive Ruling Powers, is, That the three laſt are certainly ſucceſſive Changes of the Ruling Power of the whole *Roman* Monarchy.

I diſpute not here the ſucceſſive Rule of the firſt five Heads, but rather judge it to be highly probable, that they are the five different Changes of the *Roman* Government that are ordinarily accounted upon. [c] The *Roman* Hiſtorians do reckon up the Changes of their Government in that order; *Bellarmin* himſelf, *lib. 1. c. 2. de Pontifice*, does reckon up the ſame number of the Governments of *Rome*. But yet it ſeems not to be plainly aſſured to us, that the five firſt Heads may not have been all five in Rule at the ſame time before the ſixth, or at leaſt not certain, but that they might have ſucceeded by more than one ſingle Head at a time. As in the He-Goat in the 8th Chapter of *Daniel*, it might be ſaid that there was one Horn firſt, and four more after it, where there is a ſucceſſion of five Horns, and yet but one ſucceſſive Change of the Ruling Power of the *Greeks*: that is, The diviſion of that Monarchy into four, after the time of the ſingle Reign of one King over it.

References

References to the First Chapter.

[a] *Alcasar*, in cap. 13. *Apoc.* sect. 6. By the Beast *out of the Earth*, is signified a multitude of Persons, as well as by the Beast that came out of the *Sea*. Ibid. ——As well the *one* Beast as the *other*, are taken, *not for single Persons*, but for a great Multitude, as the Fourth Beast in the 7th Chapter of *Daniel*, Ibid. —— As the Beast *out of the Sea* does contain in it all the Nations of the *Roman* Empire; so also does the Beast that came out of the *Earth*.

[b] *Alcasar*, in *Apoc.* c. 12. *de* 10 *Corn.* It *is most evident*, that the Ten Horns of the Fourth Beast in the 7th of *Daniel*, do signify the *Roman* Empire. But those which are not *Roman Commanders*, cannot be the Horns of that Beast, *Ibid.* ——*Ribera* understands by the Beast, the *whole World*, which does easily fall to the ground of it self. For *it is evident*, that *Daniel* did propheſie of the *Roman* Empire *only*, viz. in the Ten Horns of the Fourth Beast, chap. 7. —*Ibid.* Another Opinion of his, is, that the *Roman* Empire shall be Idolatrous, which Conjecture is very *vain*, and *empty*—— For then it would be *another* Empire; as the Empire that is now in *Greece*, is quite different from that which is represented by the Third Beast in the 7th of *Daniel*, *Idem in cap.* 17. v. 11. ——But any one may easily see, *how forced* all that Interpretation is.

[c] *Alcasar*, in cap. 12. *Apoc.* de 10 *Cornibus.* —— *Quod autem* Romanorum *Imperium sit extinctum* prorsus videtur certum; It seems to be *altogether certain*, that the *Roman* Empire is destroyed. Again, —It is *evident*, that the *Roman* Empire is destroyed, although the Provinces of it be in the possession of other Kings and Emperours.

Ribera in cap. 12. *Apoc.* num. 14. *de* 10 *Cornibus* ——That which the forementioned Writers apply to the Kingdom of the *Romans*, because that is now *altogether annihilated*, we understand of the *whole* World, over which the *Romans* reigned.

[d] *Tacitus* just about the time that the *Revelations* were wrote, reckons them up in this order in the beginning of his first Book of Annals. —*Kings* were at first the Governours of *Rome*. *L. Brutus* brought in the Consulary Government, and Liberty; *Dictators* were set up upon occasion. The *Decemvirs* continued not above two years. The Consulary Power of the *Tribunes* of the Soldiers lasted not long. The Domination of *Cinna*, and *Sylla*, was soon ended, and *Pompey* and *Crassus* yielded to *Cæsar*; and *Lepidus* and *Anthony* to *Augustus*, who took all into his hands under the name of a Prince, or Emperour.

Livy before him had given much the same account for all those Governments which had been up in his time, in his 6th Book. *I have*, says he, *in the five former Books given an account of all the Wars abroad, and the Seditions*

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tions at home, which the Romans *have had from the firſt building of the City, to the taking of it, under Kings, Conſuls, Decemvirs, Dictators, and Conſulary Tribunes.*

So *Onuphrius Panvicinus, in his Preface to his Faſti Conſulares.*

—— For the City was firſt under *Kings* —Then ſucceeded *Conſuls* —and ſometimes under *Decemvirs*, and ſometimes under *Tribunes* of the Soldiers with Conſulary Power; and ſometimes under *Dictators*.

Caſſiodorus, in his *Chronicon*, gives the ſame account of the Change of the *Roman* Government from *Kings* to *Conſuls*, and from them to the *Decemvirs*; and the Conſulary Government again interrupted by the *Military Tribunes*; and during all theſe ſpaces of time, the intermixture of *Dictators*, upon the creation of whom all other Magiſtracies were at an end; all which ended at laſt in the *Imperial* Government.

"*The Jeſuit* Pererius *confirms this upon the Fourth Beaſt of the 7th of* "Daniel.

" —— Why that Beaſt is without a name, and all the other three na-" med,—*Becauſe*, ſays he, *in the* other *three Kingdoms there was but* one kind, " *or form of Government. But the kinds of Government amongſt the* Romans " *were of* ſeveral ſorts. *Firſt* Regal, *then* Conſulary, *after that partly* Tri-" bunitical, *partly* Conſulary; *ſometimes by* Dictators, *ſometimes by* Empe-" rours. Where he leaves out only the *Decemvirs*, who yet are ſufficiently known to have been a peculiar Government diſtinct from the reſt.

If it ſhould be objected, That the *Triumviri Rep. Conſtituendæ*, were as different a Government from all theſe, it is to be conſidered, that that was only the Rule of three ſingle Men for one turn only; And ſingle Perſons are no-where made an Head of a Beaſt. That of the firſt Horn in the 8th of *Daniel*, is the King of *Macedon*, or *Alexander*, and his Heirs. *Feneſtella* does alſo reject this as no Magiſtracy, *cap.* 21.

And theſe two forms of theſe Governments, which are the moſt queſtioned, *viz.* the *Decemvirs*, and the *Dictators*, have a very ſufficient warrant for them from the beſt approved Writers of the *Roman* Affairs. *Livy* ſays of the *Decemvirs*, Book the IIId, in the 300th and firſt year after the building of *Rome*, The Government of the City was changed from *Conſuls* to *Decemvirs*, as it had been before from *Kings* to *Conſuls*. And *Feneſtella* of the *Dictators*, chap. 8. of the *Roman* Magiſtracy,—— that they were ſo much the *Supream Power* of the Commonwealth, that there was no Appeal from them; and that they had the power of the Lives of the *Roman* Citizens, and the entire Juriſdiction of the whole Commonwealth;—— And that He was called the Maſter of the People for his Abſolute Power.

[c] *Bellarmin, lib.* 1. *de Pontifice, cap.* 2.

—— But neither was the Commonwealth governed always by the ſame Heads. For in the beginning they had Conſuls and Tribunes (after he had before ſuppoſed *Kings*) And when they were taken away, *Decemvirs*, *Conſuls* and *Tribunes* were then recalled; and ſometimes had they *Dictators*, and ſometimes *Military Tribunes with a Conſulary Power*.

But if any will further contend to have the *Senate* and the *Interreges*, and the *Triumviri Reipublic. Conſtituendæ*, to come in for a ſhare of the Supream

pream Government, then the five Governments before the *Imperial*, may be accounted to be those which had been in Rule from the first Succession of the Beast, to the third Beast in *Daniel*, ch. 7. that is, ever since the *Roman* Conquests of the *Greek* Monarchy, and may be reckoned this way to be the *Consuls*, *Dictators*, *Senate*, *Interreges*, *Triumviri. Reip. Constituendæ.* It is indeed usual to account all the Characters that are given to every Beast in *Daniel*, from the time that it conquered the Beast that was before it; And according to that, the seven Heads may by some be thought necessary to be accounted for from the end of the *Greek* Monarchy. Rev. XVII.

CHAP. II.

The Eighteenth Propoſition, *The Three laſt Kings of the Eight*, Rev. 17. 10, 11. *are Three* immediately ſucceſſive *Changes of* Roman *Government. This demonſtrated.* Bellarmin's *peculiar fancy of the ſignification of the number* Seven. *The Eighth King one of the Six firſt returned into power. The* Nineteenth Propoſition, *The Sixth King, the Imperial Government at the time of the Viſion.* Grotius *examined in that point. The* Twentieth Propoſition, *The Beaſt is the next Government of* Rome, *but one, to the Imperial at the time of the Viſion. Dr.* Hammond's *Objection from the time being at hand, anſwered.*

WIthout any farther concern about the particular nature of the firſt five Heads, or Kings, it may be obſerved of the reſt, That

Propoſit. 18. *The Three laſt Kings of the Eight in the 17th Chapter, are Three Changes of* Roman *Government coming after one another in an* immediate *ſucceſſive Order.*

1. *Firſt*, That they are *Three Changes* of the Supream Government of the *Romans*, appears from their being every one repreſented by an Head of the Beaſt, which ſignifies a Rule of the *Romans*, Prop. 17. and from their being ſaid to Reign one after another, v. 10, 11.

For Heads or Horns of a Beaſt ſaid to come one after another do all over *Daniel* ſignify the ſucceſſive Changes of the Supream Government of a Nation *by Prop.* 16.

And *Daniel* is the only Example of the uſe of ſuch Prophetical Schemes: wherefore by *Rule the* 2*d*, they can ſignify nothing elſe here, but three ſucceſſive Changes of the Soveraign Power of the *Romans*.

And

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And next, That they do reign *in an immediate ſucceſſive* Order, does appear from the Number of the Laſt, which is ſaid to be the Eighth. Whereas, if there had been any more than Two betwixt the Five, that were then ſaid to be paſt, and this which is called the Eighth, this Laſt would have been more than an Eighth, according to the number of thoſe that had come in betwixt the Five and the Laſt, beſides thoſe Two that are mentioned.

This is further confirmed by the uſe of Numbers in *Daniel*, which denote the Succeſſion of Ruling Powers. As in the four Kingdoms repreſented by the four Metals in the Statue, Ch. 2. and ſignified to ſucceed one another; every Kingdom does *immediatly* ſucceed that before it. So alſo do the four Kingdoms in the 7th Chapter of *Daniel* follow one another in an *immediate* order. The Two Horns of the Ram in the 8th Chapter, one of which is ſaid to come up after the other, are known to repreſent the *immediate* Succeſſion of the *Perſian* Government to that under the *Median* Kings. The fourth King of *Perſia* after *Cyrus* in the 11th Chapter, v. 2. is known to be *Xerxes* in an *immediate* Succeſſion from *Cyrus*.

Chap. 15. lib. 2.

The Succeſſion of the firſt King, and of the four after him, ſignified by the Horns of the He-Goat in the 8th Chapter, may indeed ſeem to be an exception to the reſt, becauſe the *quadripartite* Diviſion of the *Græcian* Monarchy did not *immediately* ſucceed the Reign of *Alexander*.

But then neither is there any number there uſed to denote an *immediate* Succeſſion; There is no mention of a *firſt*, and a *ſecond* King, but only of a *firſt*, and *four Kings* after him, which does not exclude the intervening of others betwixt them, as the name of a firſt, or ſecond, would do.

And yet, if it be well conſidered, The *Quadripartite* Diviſion of the *Græcian* Monarchy was ſo much the *immediate* next form of the Supream Rule of it to the Heirs of *Alexander*; that there was no other *ſetled* Diviſion of that Monarchy that came in between them; and that one would eſteem to be ground enough to call it the *next immediate* ſucceſſive form of the *Græcian* Monarchy, when there was no other *ſetled* form betwixt the Reign of *Alexander*'s Heirs, and the fourfold Diviſion of the Empire.

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Again, The Beast is never without one of his Heads, even in the time of his Ten Horns to his last ruine, by *Coroll.* 1. *Prop.* 6. Wherefore upon the falling of one of his Heads, the next in order must immediately arise, or else the Beast would be without an Head, and so without any life in it. For the Ten Horns, from whence alone it could be supposed to have any life besides, are all in the time of the Last Head, by *Coroll.* 2. *Prop.* 6.

But still further, it may easily be perceived, That the three last Kings are set down in order by the Angel, for no other end, but to shew the time of the rise of the Eighth, called the Beast, and which is the only Subject-matter of all the Visions.

To confirm this, it is plain, That there is none of the whole number of these Kings, but only the Eighth, who have any thing more mentioned of them, than barely the number, that they are known by, and the order in which they lie from that present time, when these things were spoken, to the time of the Reign of the Eighth. The Sixth is therefore only said to be the King, that was at that present time the Soveraign of the *Romans*, that it might be thereby known, how many Successions of the Ruling Power of that Monarchy there was to be from the time of the Vision to the Reign of the Beast. Now if the order of these Successions had not been *immediate* to one another, this number would really have signified nothing for that Design; but would on the contrary have been a most certain means of deluding men into a mistake upon very clear and warrantable grounds for it, especially since there is no intimation in the least to incline a man to understand it otherwise.

Wherefore by *Rule the first*, it may be relied upon, that the Succession of the three last Kings of the Eighth in the 17th Chapter, was *immediate*.

CONSENT.

And so plainly does this appear to be intimated from the Text, that it has the almost unanimous Consent of all the differing Parties of Interpreters. *Bellarmin* indeed has a very singular fancy in this point; he would have the Seven Heads, or Kings, to signify here *all the Emperours*, because the Number *Seven* is generally so used in the *Revelations*: Whereas nothing is more commonly known, than that when *Seven*, or *Ten*, are divided into broken numbers, as the number *Seven* is here into *Five*, *One*, *another*, &c. they are never used for a perfect number, or to signify *All*. And the mention of the *Eighth*, which was one of

of the Seven, does plainly assure them to be just *Seven*, and no more. What more remarkable Instance can we have, how extravagantly singular a man of good sense, in other respects, may be upon no manner of tolerable grounds for it? Rev. XVII.

If the three last Kings do immediatly succeed one another, then it is certain, that

The Eighth King is one of the first Six returned into Rule again. Corollary.

For the Eighth King is one of the Seven that were past before, returned into Rule again, *Coroll. Prop.* 4. And it cannot be the Seventh, because the three last Kings; and therefore the Seventh and Eighth do immediatly succeed one another, *Prop.* 18. so that if the Eighth were the Seventh, and with the Seventh King it would be but the Seventh continued in being, and therefore not an Eighth. The Eighth King must therefore be one of the Six that were past before it.

It cannot therefore now be doubted, but that

The Sixth King of the Eight in the 17*th Chapter of the* Revelations, *was the Imperial Government of* Rome *at the time of the Vision.* Propos. 19.

For the Sixth King is the Sixth Head of the Beast, *Prop.* 5. And an Head or Horn of a Beast does in Prophecy signify a form of Supream Power in a Nation; And the continuance of that Form, under all the single Persons that reign in it, till it be changed by another, *Prop.* 16. Now there was no other Government over *Rome*, when the Sixth King is said to be in Rule there, but only that of the *Roman* Emperours. The Sixth King then must be the Government of the *Roman* Emperours till that was cut off by a Form of Government of another name. *Observ.* 4. *Prop.* 16.

If it should be objected, That by the Sixth Head, or King, may be meant but one part of the Imperial Government, or those only that were of the same Line or Family, or of the same Countrey, or of the same Religion, or the like; It may be replied, that there is no warrant for any other signification of a new Successive Head, or Horn, in the same Jurisdiction, than that of a new name of the Governing Power. There were many

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many other differences in the Succeſſions of the ſeveral Kings of the *Perſian* and *Grecian* Monarchies, *viz.* ſeveral Lines and Families, ſeveral different Countries, but yet they were all comprehended under one and the ſame Horn. The only plain Example that we have of the change of a ſingle Horn in the ſame Beaſt, which is the ſame with the change of an Head, *Obſerv.* 3. *Prop.* 16. is that of the Two Horns of the Ram, *Dan.* 8. where all the difference betwixt the latter Horn and the firſt, is, that the Laſt was known by the name of the King of *Perſia*, whereas the other was called the King of *Media*, in the ſame one Kingdom of the *Medes and Perſians*.

There is therefore no warrant for making the Sixth King any thing elſe, but the *whole time* of the Imperial Government, till it was changed for a *Roman* Government of another name.

There is no kind of ſcruple to be made againſt this upon the account of the name of King, which is common to all the Eight Kings. For that is known to be very dubiouſly uſed in Scripture, but eſpecially in Prophecy, to ſignify either a Kingdom, or a Government in a Nation of another kind than the Kingly Government. The moſt certain Example of it is this preſent uſe of the word King, where it muſt at leaſt ſignify an Emperour, which is a Government of another denomination; and ſo different from that of Kings, that the *Romans*, which permitted the one, are ſaid to have † an hatred for the other.

† *Hieron. Balbus de Coronatione, c.* 13. *Julius Cæſar, &c. Julius Cæſar* —who when he had engroſſed the Dictatorian and Regal Power to himſelf, becauſe he knew that the name of King was hated by the *Romans*, and even execrable to them; to decline the envy of it, inſtead of King, choſe rather to be called Emperour. —When *Mark Anthony* the Conſul offered him the Diadem, he cried out aloud, that he was *Cæſar*, and not a King, and threw away the Diadem.

Grotius's Anſwer to this, is, That an Emperour had really the ſame power that a King had; But if that be ſufficient to qualify a Supream Power for the Name or Title of King, Then all the ſeveral different Rulers of the *Roman* State might as well have that name, and ſo be comprehended under the Five firſt Kings here mentioned. For the Conſuls are ſaid to have ſucceeded into all the Power and the Authority of the Kings that were before them; And all the other kinds of Government had the ſame Authority: And though there ſhould be ſome ſmall difference

See References.

rence in the degree of their Authority, yet that is no more, than is to be found betwixt [c] different *sorts of Kings*. Rev. XVII.

As for the Plea, that the Name of a King denotes a single Person; almost [d] all the Examples in *Daniel* of that name do show that it does signify a Succession of many single Persons in a Kingdom, *Prop.* 16. *Part the Last*. This *Grotius* takes no notice of, but thinks it argument sufficient against it to call it Τερατολογία, and *quis unquam ita loquitur?* See References.

To which *Ribera* does best answer on cap. 17. *Apoc.* pag. 528. That all *Expositors* have said so; and never any but *Victorinus* said otherwise.

But in the 7th of *Daniel*, it is evident, That by the Four Beasts, called Four Kings, is meant four Kingdoms, and by the Fourth of these Kings, the *Roman* Commonwealth. For it is described in that state in which it conquered the *Grecian* Monarchy, which was in the state of its Commonwealth. And *Deut.* 33. 5. and *Judges* 9. 16, 18. chap. 17. 6. ch. 18. 1. ch. 19. 1. ch. 21. 25. the name of *King* is given to *Moses*, and the Judges of the *Israelites*.

And further, That this Sixth King cannot be any single Ruler or Emperour, which is the chief thing pretended to by those who will not have it to be the Imperial Government, is most evident from this following Consideration; *viz.* That then the Eighth King, which is the Beast, would have been the next single Emperour but one after him. For the three Last Kings do immediatly succeed one another by *Prop. præced.* And then all the Characters and Attendants of the Beast must have been found verified of the next Emperour but one after the time of the Vision. For by *Prop. the 6th*, *Corol.* 2. *Prop.* 10. The Beast in all the Chapters of the *Revelations*, is one and the same particular state of it under one of its Heads. There must then have been Ten Kings, *that had no Kingdom at the time of the Vision*, who were yet such Masters of so many Kingdoms, in the time of the next Emperour but one to it, as that they should *give their Kingdoms* to that Emperour, *Rev.* 17. 12, 13.

Rome must also have been *so burnt with fire*, that it must have been *finally ruined*, and have had all Soveraignty taken from it in the time of that Emperour, *v.* 16. But in History we meet with nothing like to this, much less is there any account from History of the overcoming of any Emperour of *Rome* by the Christians Prop. 3. v. 14.

of

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of those days, nor that any Ten Kings confederated with that Emperour, were conquered by them, nor of any such Emperour that was destroyed by the Armies of Christ; So that upon his death there was any such glorious Reign of the Kingdom of Christ over the Kingdoms of this World, as is described immediately to succeed it.

Rev. 19. 19, 20.

Rev. 20. 4.

But History is very full of the accounts of the afflicted and persecuted state of the Christian Church in those times, which is quite contrary to that glorious Description of the state of the Church immediatly after the times of the Beast in the *Revelations*.

Besides, that it has been proved, that that Beast was to continue till the Second coming of Christ. *Corol.* 1. *Prop.* 12.

This seems to have been well enough observed by those who would have the Beast in the 17th Chapter to signify a single Emperour: And therefore to evade those Consequences, they are forced to make two or three distinct states of the Beast in the *Revelations*, at the several mentions of him in chap. 13. chap. 17. chap. 19. But how evident it is that all the mentions of that Beast all over the *Revelations*, do signify but one and the same state of him under his last Head, may be seen by the whole process of the Demonstration of the *6th*, *7th*, *8th*, *9th*, *10th Propositions*.

Grotius.

The Sixth King, or Head, must therefore necessarily be the Imperial Government of *Rome*.

It is then unquestionable, That

Prop. 20.

The Beast called the Eighth King, is that change of Roman *Government, which was next but one to the Imperial Government of* Rome *at the time of the Vision.*

For the Beast is the Eighth in immediate succession to the Sixth, which is the Imperial Government; *Prop.* 19. And it is The Beast under one of its Heads, which signifies Supream Government under the Successive Reigns of many single Persons in that Government, *Prop.* 16. Therefore must the Beast be the next *Roman* Government but one to the Imperial, that Ruled at the time of the Vision.

By the preceding *Proposition* it appears what Absurdities and Inconsistencies they must fall into, who would have the time of the

the Beaſt paſſed over almoſt as ſoon as it began. One would think, that there muſt be ſome great neceſſity that did force to theſe ſtreights; But the chief thing that is alledged for it from this Prophecy, is, That at the beginning of it, it is ſaid, That *the things were ſhortly to come to paſs*, That *the time was at hand*: And again, at the end of it alſo, That *they were things which muſt ſhortly be done*; And that the *Book ſhould not be ſealed, becauſe the time was at hand.* But theſe things have already been ſufficiently conſidered, *pag.* 114. And there is nothing more familiar in Speech, than to ſay of things, that require a great deal of time for the finiſhing them, that they [d] *will ſhortly be*, inſtead of, They will ſhortly *begin* to be. As one might ſay at *Eaſter*, *All the Summers work will ſhortly be upon us*; *This Play will be acted preſently, though it be five hours in acting*: So about the Birth of Chriſt, *All things foretold of the times of the Meſſiah will ſhortly come to paſs.* All the pretended neceſſity then, comes now to be none at all. Rev. XVII. See References.

Grotius could not have reflected more upon the Judgment of the moſt Eminent of the *Roman* Interpreters, than to think it to be ſo plain, that the time of the Beaſt was long ſince paſt, from ſuch obvious grounds as theſe, and yet that this ſhould never be found out by the moſt Judicious of them; For it would ſave them all that trouble that they have, to make it out that their preſent Church is not concerned in the Affairs of the Beaſt, in which there would be no difficulty, if it were ſo plain, that the time of the Beaſt is long ſince paſt: And beſides, it would keep them from granting ſo much as they do, to the diſadvantage of their Cauſe; whereas, in a concern of this nature, 'tis very unſafe to yield to any thing, but what is neceſſary to be granted; eſpecially ſince what they do yield to, does force them to ſuch contradictions to what they allow to be the known ſignifications of a Beaſt, and its Heads or Horns, in other places, as we ſee in *Ribera*, *&c.* or to matter of fact, as ſhall be made to appear againſt *Bellarmin* (*Prop.* 22.) who has granted ſo far, as he has laid the whole ſtreſs of the Controverſie betwixt us upon the truth of Hiſtory.

References to the Second Chapter.

Cuſpinian. p. 95. in Caſſiodori Chronicon. ſhews, that *Military Tribunes* with Conſulary Power differed only in name from *Conſuls*.

[a] *Cuſpinian in Sextum Ruſum, pag. 6.*
Conſuls were choſen by the People of *Rome* at firſt, that after the expulſion of the *Kings*, the Power of the Kings might remain with them; *ut penes illos Regia eſſet poteſtas.*

Pancirollus in notit. Imperii Oriental. pag. 155. *Appian* ſays in his *Syrian* Hiſtory, that the *Romans* ſent *Prætors* to the Army, which they called ἑξαπέλεκυς, that is, *ſix Axes*, becauſe the Conſuls did uſe to have twelve *Axes*, and as many *bundles of Rods* carried before them, after the manner of the *Kings*. [See in the Margent.]

[b] *Thomas de Albiis Tabulæ ſuffragiales, p. 247.*
And under the name of *King* it ſelf, there are almoſt as many *different* ſorts of Soveraign Power, as there are Kingdoms in the World; for there is not any Power of two different Kings that is altogether the *ſame*.

[c] *Ribera in cap. 17. Apoc. v. 10. numer. 15.* But if any one ſhould think it hard, and forced, that *many Kings* ſhould be ſignified by the name of *one* King, and ſhould think, that theſe ſeven are but ſeven ſingle Kings; let him know in the firſt place, that all Expoſitors have underſtood, that in *every one* of theſe ſeven are comprehended a great many, and that never did any take them to be ſeven ſingle perſons *only*, but *Victorinus*, whoſe Opinion all do deſervedly cry out againſt. —And then *next*, let him underſtand, that it is not unuſual in Scripture, by *one* King to ſignify *many* of the like ſort, and as it were of one and the ſame Body, which is eſpecially to be obſerved. So in *Daniel* 8. The Ram with the two Horns, does ſignify all the Kings of *Perſia* ſucceeding one another in order, and making as it were but one body, who are therefore accounted but as one King. So that in *Jeremiah*, chap. 25. *And they ſhall ſerve the King of* Babylon 70 *years*, which it is impoſſible to underſtand of one ſingle King.

[d] *Ribera in cap. 1. Apocal. v. 3. numer 5. citat.*
We may ſay, that which is *begun*, is now done, or *doing*. Wherefore ſince thoſe things were ſhortly to *begin*, he might well ſay, the things which ſhall *ſhortly be done*, although they were not ſhortly to be *ended*. This is the *common uſe* of ſpeech, and the *uſe* of *Scripture*.

CHAP.

CHAP. III.

The 21st Propoſition, What an Head of the Beaſt is, in diſtinction to an Horn. This determined by Eleven Arguments. What demonſtrates an Head to be at an end. The Sixth Head at an end, when another Government was owned at Rome *in the place of it.*

TO take away all diſpute that may ariſe about the diſtinguiſhing Characters of an *Head* of the Beaſt in the time of the laſt Head, when there is ten Kingdoms to appear in the *Roman* Empire at the ſame time, ſignified by the ten Horns; This following Propoſition is to diſtinguiſh an *Head* from an *Horn.*

An Head of the Beaſt is that ſetled Sovereign Power of the Romans, *whoſe Authority is owned to be Supream by the Government of the City of* Rome. Prop. 21.

1. That it muſt be a *ſetled Sovereign Power*, is confirmed from all the Examples of *Daniel*, where there are no Heads, or Horns to ſignify the Ruling Power of a Monarchy in the time of the *unſetled* Confuſions of a Nation; As particularly the time of the *Magi*, in the *Perſian* Monarchy, has nothing to diſtinguiſh it from the reſt of it, nor the time of the Confuſed Scuffles of *Alexander*'s Captains after his death. As may be ſeen in the 8th Chapter. Where there is no mention of any change of Horns after the *firſt* great one, till the riſing of thoſe four, which did ſignify the four *ſetled* Kingdoms of the *Greek* Empire. And *next*,

2. That an Head of a Beaſt muſt be that *Roman* Power, *whoſe Authority is owned to be Supream by the Chief Government of the City of* Rome, one would think were ſufficiently evident by the Interpretation that the Angel himſelf has given of the ſignification of the ſeven Heads. For the ſame ſeven Heads, which he interprets to be ſeven Kings of the *Romans*, do alſo ſignify the ſeven Hills of *Rome*, to which the City of *Rome* is inſeparably tied; which does very plainly ſignify, that all the ſeven Kings are Kings of the *ſeven Hills*, or of that City, which thoſe Hills do ſignify. 1.

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What could be more cloſely joined together in a Prophetical Scheme, to ſhew them to be inſeparable Companions, than to make both Kings and City to be repreſented by the very ſame Figure? And therefore does it ſeem to be ſo very extravagant an Opinion of ſome, to make the firſt five of theſe Heads to be perfect Strangers to the *Romans*, and their Affairs. Neither *Bellarmin*, nor *Grotius himſelf*, could have the confidence to aſſert this, though it would have ſerved their purpoſe better than any of thoſe other ſtrange Suppoſitions, that they have advanced to anſwer their Adverſaries.

Ribera, &c.

2. The whole time of the *Roman* Monarchy is ſet out by the Beaſt, and the ſeven Heads, by *Prop.* 15, and 16. And then the ſeven Heads being interpreted to ſignify the City of *Rome*, do plainly determine the City of *Rome* to be the Royal Seat of that Monarchy during the *whole time* of it. The Reign therefore of every Head muſt neceſſarily go along with the Authority of that City.

3. No other Empire whatſoever in all the Figures of *Daniel*, is ſo ſet out by its chief City, as this of the *Romans* is. So that the addition of the ſeven Hills to this Beaſt, does more inſeparably tye the Sovereign Authority of the Empire to this particular City, and ſeems to be added on purpoſe to expreſs ſomething about *this* Empire, which had been omitted in all *others*, viz. The conſtant conjunction of the Sovereign Power of this Empire with the Authority of this City of *Rome*.

4. And it was neceſſary to do this, more than in the Figure of any other Monarchy, becauſe there are two kinds of Sovereign Powers in this Monarchy at one and the ſame time, that is, *Heads* and *Horns*; To diſtinguiſh which, at leaſt in the time of the *laſt Head*, there is no other mark in the Text, but *only* the Authority of the City of *Rome* for the Head.

5. The Authority of the City of *Rome* can be no more ſeparated from the Sovereign Power of that Empire, than the Beaſt can be ſeparated from all its ſeven Heads.

6. The flouriſhing and decaying condition alſo of the *Roman* Monarchy, is ſet out by the flouriſhing and decaying condition of the City of *Rome* all over the Book of the *Revelations*. In the time of the ſixth Head, the whole Monarchy is deſcribed by the Reign of the City of *Rome over the Kings of the Earth*. In the time of the laſt Ruling Head, *Rome* is deſcribed in a Majeſtick

Chap. 17. 4, 18.

Appearance

Appearance to expreſs the Power of the *Roman* Rule *over Peoples, and Multitudes, and Nations, and Tongues:* And the ruinous and deſolate State of the *City of Rome* is afterwards made uſe of to ſignify the fall of that Empire, and the laſt end of all *Roman* Rule; All which is ſufficient evidence, That the *City of* Rome goes conſtantly along with the chief Head of that State. Rev. XVII. Chap. 16. 19. Chap. 18.

7. The Fates of the chief City of any other Empire, that is mentioned by the Prophets, do generally ſignify the condition of the chief Head, or of the Sovereign Power that goes along with that City; And the end of any ſuch Ruling Power, or Empire, is expreſſed to be at the loſs of their Royal City. Thus is the flouriſhing and ruinous State of the *Iſraelites* ſet out by the like Characters of *Samaria*, that of *Judah* by *Jeruſalem*, the riſe and fall of the *Babylonians* by the glory or ruine of *Babylon*, *&c.* And therefore by *Rule the* 2*d.* The Authority of the City of *Rome* muſt go along with every Head of the *Roman* Power, unleſs there were any thing clear againſt it, which is not pretended.

8. But moſt eſpecially muſt this be true of an Head of the Beaſt, at the time that *Rome* enjoyed the Enſigns and Badges of the chief Authority of the Empire; For that chief Authority is the *diſtinguiſhing mark* of an Head of the Beaſt.

And therefore it is impoſſible, that in the diviſion of the *Roman* Empire, either into Two Empires, or into Ten Kingdoms, that the Emperour of *Conſtantinople* ſhould be an Head of the Beaſt, or of the *Roman* Monarchy, any longer than he was owned, and allowed either together *with*, or *without* another Partner, by the Senate and People of *Rome*, *whilſt they did retain their uſual Authority.* For as long as they continued in that Authority, let their State be never ſo much diminiſhed in compariſon with what they had been, yet they had all the qualifications that the Prophecy requires to be repreſented by an Head of the Beaſt. They were ſtill the *Ruling People* of the 7 Hills, and the ſame continued Body with thoſe that reigned in the moſt flouriſhing State of the City of *Rome.* [a] As *Grotius* determines concerning the continuance of the ſame body of People in the 9th Chapter of his Second Book, *de jure Belli, & Pacis.* And therefore were they ſtill the commanding Authority of the *Roman* Empire. See References.

9. This

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9. This is very learnedly confirmed by [b] *Grotius* himſelf in that ſame Chapter, and the Comment on it; where he ſhews as a Lawyer, That it was always acknowledged to be the right of the Senate, and People of *Rome*, to determine the next Succeſſion to the Government of the *Roman* Empire in the time of every vacancy; That therefore all Elections of Princes and Laws were to be confirmed by them. So that the *Conſtantinopolitan* Emperours were generally ſo confirmed, and their Laws ratified by the Authority of the City of *Rome*; And to give authority to their Government, they had one of the Conſuls, and a part of the Senate of *Rome* generally reſiding with them, as delegated from that City, to give authority to their Orders, as long as there was a good correſpondence betwixt the Eaſtern and Weſtern Empires; And to ſhow which of the Seats of the Empire was the chief Fountain of the *Roman* Power, the Conſul of the City of *Rome* always had the precedence. So that as long as the Power of the *Roman* Senate and Conſuls did continue at *Rome*, which was till the Conqueſt of *Rome* by *Juſtinian*, the Sovereign Power of that City muſt come in for a ſhare at leaſt in the then Ruling Head of the Beaſt, which is all that is neceſſary to be here eſtabliſhed.

10. And the way to make any man a *Roman*, in *diſtinction* to others that were Subjects of that Empire, was to make him a *Citizen of* Rome; which did manifeſtly ſhew, that no Power could be properly ſaid to be the Head of the *Roman* Empire, that was without any Authority from the City of *Rome*.

11. The City of *Rome* had alſo a very peculiar acknowledgment from the whole Government of the Empire, that it was the Head and Fountain of all the Power of the *Roman* Empire; and in a more eminent way, than we read of any other City beſides. For all the Governors of the Provinces, at their return from their Office, uſed to lay down the Enſigns of their Authority at the Gates of the City of *Rome*, before they entred the Town, in acknowledgment of the firſt Fountain of their Magiſtracy: which they did therefore thus ſignify to be reſigned up into *her hands*, when they returned home again. *L. ult. de Officio Proconſ.*

12. Beſides, That during the whole time of the diviſion of the Empire, to the Reign of [c] *Juſtinian* at leaſt, the City of *Rome*, though no longer the Seat of the Empire, was called, and accounted

counted the Metropolis of it; and therefore was it for all that time called *The Head of the World, the Head of all things:* Wherefore by the Head of the *Roman* Empire (that is by any *Head* of the Beaſt in diſtinction from an *Horn*) all would then have underſtood, That Authority, which was owned for Supream by the Senate and People of *Rome*; And it has been concluded that the Angel did ſo explain his Figures, as all the World would underſtand the literal ſenſe of them to be, if there were nothing clearer againſt it, Chap. 2. Rev. XVII.

It does therefore neceſſarily follow from hence,

That every Head of the Beaſt is at the end of its Reign, when the Authority of the City of Rome *does own another* ſetled *form of Government for Supream in the room of it.* Corollar. 1.

For then there is a *new* Head of the Beaſt conſtituted by *Prop. preced.* And this ſhews us the neceſſity of the following Conſequence; That

The ſixth Head was at an end when the City of Rome *owned another* ſetled *Authority in the room of that Imperial Government, which had continued from the time of the Viſion.* Corollar. 2.

1. For every Head of a Beaſt is at an *end*, when another differing form of ſetled Government is owned for Supream by the City of *Rome*, by *Corol* 1. *præced.* ——And therefore muſt the ſixth Head end with the end of that form of Imperial Government, which had continued from the time of the Viſion. For the ſixth Head is that form of Imperial Government, by *Propoſition* 19.

2. Again, The ſixth Head, and the Reign of the City of *Rome*, are by the Angel declared to be the ſame *Roman* Rule that was in being at the time of the Viſion; For of both it is ſaid, that they were then in Rule, and joined with the ſeven Hills in their Reign. And that Head was the *Imperial* Government at that time, by *Prop.* 19. Rev. 17. 9,10. 18.

Wherefore, whenever that *Imperial* Power ſhould be ſo cut off from the City of *Rome*, that another ſetled Form of Government ſhould be owned in the ſtead of it by the Authority of that City, who would not aſſure himſelf, That the Imperial Rule, which had

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had continued the Head of that City from the time of the Viſion, and which was ſaid by the Angel to be the ſame Ruling Power with which the City of *Rome* is deſcribed at that ſame time, muſt neceſſarily have then been at an *end?* It may therefore aſſuredly be concluded, that that ſixth Head was at an end, at the time that another *different* Form of Government was owned in the ſtead of it at *Rome*.

This laſt Concluſion does invite ones curioſity to enquire from the *Roman* Hiſtory, whether the Imperial Government were ever changed, or interrupted by any other *ſetled* Form of Government ſince the time of the Prophecy. For ſince the next Form of Government to the Imperial, or ſixth King, is ſaid ſhould

Rev. 17. 10, 11.

continue *but a ſhort ſpace*; and that then ſhould ariſe that King, or Government, called the Beaſt, which is the end of all our ſearch, one may eaſily ſee, that the diſcovery of a Change in the Imperial Government will determine the time of the Riſe of the Beaſt, which is the next Form of *Roman* Government but one to the Imperial, that was in Rule at the time of the Viſion.

And the following Account have we from the *Roman* Hiſtory of all the conſiderable Changes of the Form of the Chief Government from the time of the *Revelations*.

References to the Third Chapter.

[a] GRotius *de jure B. & P. L.* 2. *c.* 9. *Art.* 3. —*Iſocrates*, and *Julian* after him, have ſaid, that Cities are immortal; that is, They may be ſo, becauſe the People are of that kind of Bodies, which are made up of diſtant Parts, and fall under one name, which has one Soul, or Spirit in it. And that Spirit in a People is a full and perfect Society of Civil Life, the firſt product of which is Government, the bond by which the Commonwealth holds together the Vital Spirit which ſo many thouſands partake in. Now theſe Artificial Bodies are juſt like Natural Bodies. A *Natural Body* ceaſes not to be the *ſame* for the change of ſome of the Particles of it, while the Species continues the ſame. So a River is ſtill the ſame, notwithſtanding the continual ſucceſſion of Waters in it; —ſo an outward acceſſion may poſſibly add to, or take from the dignity of a People, but not make it *another People*. —And the way that a People *ceaſes to be*, is either by the ruine of the Body of it, when the Body of the People are loſt by Earthquakes, *&c.* or Wars, or Peſtilence; or by the deſtruction of the Species, or Soul of it; that is, of the Society of that People, either

either by *Slavery*, or by *Subjection only to a new Authority*. Artic. 4, 5, 6. *Ibid.* Artic. 8. Rev. XVII.

[b] Thus were the People of *Rome* the ſame under Kings, Conſuls and Emperours; And *Artic.* 11. are the ſame at this day, becauſe they ſtill retain that Society in Civil Government which they had formerly; and therefore the Imperial Power did always reſide in them, as in the Body in which it lived. For whatever the People of *Rome* could have formerly done of right before the time of the Emperours, the ſame had they power to do upon the death of any Emperour, before there was another choſen. The Election of the Emperours did alſo belong to the People of the City of *Rome*, and was oftentimes performed by the People, either *alone*, or by the *Senate* for them; And thoſe Elections, which were made by firſt one, and then another Legion of the Army, were *not valid* by the right of thoſe Legions (for in a ſlitting Body there could be no certain right) but from the *approbation of the People.*

It is no Objection againſt this, that by the Decree of *Antoninus*, all the Subjects of the *Roman* Empire were made Citizens of *Rome*. For the reſt of the *Roman* Subjects got nothing more by that Decree, than what the Colonies, and free Cities of the Empire, and the *Roman* Provinces uſed to have, which was to be partakers of the *Roman* Honours, and to have the privileges of *Quirites*; not that the Seat and Fountain of Government ſhould be in other parts of the Empire, as it was at *Rome*. For that was not in the power of the Emperour to give, who could not change the Fundamental Laws for the exerciſe of the Governing Power.

Nor was it any diminution of the Right of the People of *Rome*, that the Emperours choſe rather to live at *Conſtantinople* afterwards, than at *Rome*. For then alſo did the whole People of *Rome* confirm and make valid the Election, which was made by a part of them at *Conſtantinople*, who for that are called the *Byzantine Quirites*, by *Claudian*; And thoſe of *Rome* did ſtill preſerve the Prerogative of their City, and the honour of the precedence of their Conſul, which was no ſmall Monument of their Original Right. Wherefore all the Right which thoſe of *Conſtantinople* had to chuſe the *Roman* Emperour, did depend upon the Will of the People of *Rome*.

To this purpoſe is that of *Hieron. Ballus de Conventione, c.* 13. —But ſometimes the Emperour was choſen by the Army ——who was then accounted rightly choſen, if the Authority of the *Senate*, and *People* of *Rome* did confirm it.

Ludovic. à Rebenberg. a *Caſarian* Writer, *cap.* 3. *de juribus Reg. & Imp. Romanor. Charlemaign* never called himſelf Emperour before he was anointed and crowned by *Pope Leo* —— The *Romans* with one Conſent did give the Imperial Acclamations to *Charlemaign*; And when he was crowned by Pope *Leo*, they called him *Cæſar*, and *Auguſtus* —— *M. Fribeius, in the Comment* —— In which way of Acclamation, *ſays he*, the popular Election, both at *Rome* and *Conſtantinople*, did at that time conſiſt. As *Paulus Diaconus* in *Hiſtor. Miſcella. & Anaſtaſ. Bibliothecarius*, do teſtify.

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[c] *Cod.* Justinian. *Præfat. Consuetudo* Romanæ *Urbis sequenda ab omnibus, quia* Roma *est* Caput Orbis Terrarum. To this purpose do the *Eastern* Emperours before give the precedence to the City of *Rome*.

So all over *Cassiodorus*'s Varior. p. 41, 112, 207, 302, 311, 319, 341, 348, 359, 361, 390, 396. *Rome* has the name of the *Head of the World*, with such Characters as these ——*in that City, where Honour does always reside* —— *in the most sacred City* —— *none can be greater, than he to whose care* Rome *is committed* —— not only *Rome*, tho *in it are contained all things* —— *whatsoever is done in that City, is almost in the eyes of the whole World* —— *If the Head of the World rejoyces, all the rest must do the same* —— *not in the Provinces, but in the Head of all things.* And this was just before the Reign of *Justinian*.

CHAP.

CHAP. IV.

An Account of the ſeveral changes of the form of the Government of Rome, *from the time of the Viſion. The two Emperours were joynt-partners in the Government of the whole Empire, like the two Conſuls. The 22d Propoſition, the ſixth Head was* at lateſt *at an end upon the Fall of the Weſtern Empire in* Auguſtulus. *The Barbarous Kings of* Italy, *The Abſolute Maſters of* Rome. *Objections Anſwered.*

THE Imperial Power continued the ſame from the time of the mention of it in this Prophecy under the name of *the King*, that was then in Rule, till about the year 160 after Chriſt, When *Marcus Aurelius* made *Ælius Verus* a ſharer with him in the Imperial Power under the name of *Auguſtus*, whereas there had never been before ſeen two Emperors with the names of *Auguſtus* at the ſame time. And this was taken notice of for ſo new a face of the Government, that ſome dated their *Faſti Conſulares* from thence, as a new Epocha *of time*. Spartian *in Vero.* Eutrop. *8.*

This way of taking others into the Society of the Empire with them, was followed by other Emperors afterwards; as *Severus* with his Son *Caracalla*; *Caracalla* and his Brother *Geta*, the *Gordiani:* And in their time was there another Government ſet up, at *Rome* it ſelf, called, the *Twenty Men*, who were choſen by the Senate to Adminiſter the Affairs of the whole Commonwealth; and Ambaſſadors were ſent to all the Provinces of the Empire to contain them under the obedience of the Senate. But this continued but a ſhort time, and gave way to the exaltation of *Balbinus* and *Papienus* to the Imperial dignity, by the choice of thoſe Twenty Men themſelves; and with the Interruption of ſome ſingle Emperors after them, The ſame Social Form of Empire returned again in *Valerian*, with his Son *Gallien.* And there were afterwards ſometimes three, and ſometimes four *Auguſtus*'s together; which ſeems to be much like the change of a *Dictator* into *two Conſuls:* And the *Dictators* and

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Another change was there in the Imperial Government, When the Emperors became *Christians*, and when the Laws of the Empire were made to conform to the Christian Religion. This seems to some to be a change of the Government much more remarkable than any Political change, and to deserve to be one of the two forms of Government that we are in quest of; And besides, it seems to be plainly described in the 12th Chap. of the *Revelations*, as a very considerable change of the Government of the Empire under the show of the Fall of the Dragon, upon which the Beast ascends into the Throne presently after in the 13th Chapter.

The change of Religion again by *Julian* the Apostate, does thereupon seem to put in for a title to another form; And thô the time of his Reign was very short, yet it was as long as that of the *Decemvirs*, who are determined by most of the approved Interpreters, to be one of the Five Heads that were past at the time of the Vision.

Besides, That his Reign was just almost the very same length of time, that the Beast is said to Reign, That is, *Three years and an half.*

The division of the Empire into the *Western* and *Eastern* seats, especially when it came to be *setled* by *Theodosius*, seems to have a very fair claim to the title of a new Head, or Change of the Imperial Government; And like to the succession of the Consuls to the Kingly Government of *Rome*, which are made two of the five forms of *Roman* Government, that were past at the time of the Vision.

If it be said that these Emperors were rather two Heads, than *one*, like the representation of *two* of the four Kingdoms
Dan. 8. in the *Grecian* Monarchy, by two distinct Horns succeeding to the first; It may be answered, That according to the account of all Historians, Thô they seemed to have a divided Empire, yet they acted in almost all the publick affairs, as but a *One* Government of the *whole* Empire; They had both their Authority confirmed at *Rome*, they owned the same Laws, and joyned together in the making of them; The Laws bear the names of both the Emperors; And no Laws could be made but by the con-

conſent of both the Princes: And if either of them died without Children, the other ſucceeded him in that part of the Empire.

The ſupream Authority of *Rome* was divided betwixt them; part of the *Roman* Senate did always ſit at *Conſtantinople*; one of the Conſuls did ordinarily belong to that City. There was indeed a promiſcuous uſe of this right of chuſing the Conſuls betwixt the Two Imperial Seats, as *Onuphrius Panurinus* does ſhow, Lib. *Faſtor*, pag. 290. *ſometimes* both the Conſuls were made at *Rome*, *ſometimes* both at *Conſtantinople*, ſometimes none at all; *ſometimes* one in the *Eaſt*, another in the *Weſt*: So that as [b] *Pancirollus* does very properly expreſs it, *They ſeemed to be Two half Empires joyned together.*

And accordingly in the *Notitia Imperii*, which was the Imperial ſtandard of all the Dignities and Offices of the Empire both Civil and Military; and was in uſe *in the time of this diviſion of the Empire*; The Military Enſigns, and the Arms of the chief Dignities are there deſcribed, as repreſenting the perfect *Unity* of the *Two* Emperors in their deſign of Governing the *whole* World. All the greater Civil-Magiſtrates, as the *Præfects*, *Conſuls*, *Proconſuls*, *Vicarii*, &c. had always the Two Emperors Heads raiſed upon gilded Pedeſtals, and carried before them, as the Enſigns of their Authority. Pancirol. *Notit. Imp. Orient.* pag. 40.

Pancirollus admires That of the Correctors of *Apulia*, and *Calabria*, as the moſt expreſſive of the intent of all the reſt. *Notit. dignitat. Occident.* p. 87. And that of the Preſident of *Dalmatia* was much the ſame, *pag.* 91. *ibid.* It was *Two Princes* upon the top of a gilded Pillar, with their backs to one another; but ſo cloſe joyned together, that they ended in one *common* Body. And of all the publick Enſigns of Authority, he ſays, *pag.* 46. *Notit. Orient.* That the *Heads, or Faces of the Princes, was the chiefeſt.*

3. The Military Dignities had the ſame Figure of the Princes Heads conjoyned, Engraven on a Gilded Plate on the back-ſide of a Book. And every Legion had the ſame drawn together with the Eagle in their Banners, beſides the diſtinguiſhing Figure of the Legion. The diſtinguiſhing Enſigns [d] of every particular Legion had alſo generally the ſame ſignification; and that was ſhown moſt commonly by *two circles* of different colours *Rounding a Ball*, which *Auguſtus* firſt ordered to ſignify the Rule Pancirol. *Notit. dignitat.* I. 1. 252. c. 2. p. 35.

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Rule of the World by the *Romans*; *sometimes* by Two half Circles conjoyned, and yet distinguished; *sometimes* by a Circle or Ball, girt about with two different wreaths; *sometimes* by two half Snakes rising from a Basis, and meeting with their Heads in a Circle; *Or* by two half Horses, or Hawks, or Horns enclosing a Ball, or some round figure; *sometimes* by Half-moons, *&c.* And the *Sagittarii* had this plainly expressed in theirs by a Circle about a Globe, and Two Eagles on each side of it, and the *Two Emperors* above it. The *Mattiaci* also by a White Globe encircled with two Rounds, Red and White, and above it the *Faces of the Two Emperors:* And much the same have the *Tertia Diocletiana Thebæorum. Others* that are more uncertain I will not mention. And these seemed all to be done in imitation of the impress of the *old Coynes*, made to signify the Two Consuls Governing the one *Roman* State, which was represented by *Two Serpents joyn'd by their Tails*, with this Inscription, [e] *The doubled strength of the Two Consuls.* The Coyns also of the Empire, in the time of this division, had both the Emperors Heads, with this Inscription, *The mutual love of the two Augusti.*

And whatever was there more like to the Consuls of *Rome*, which are said to be one of the five Heads, that were past at the date of the Prophecy, than these two Emperors?

After this came the Western Empire to be cut off by the Barbarous Nations. *Odoacer*, who cut off the last Emperor *Augustulus*, Reigned with his *Heruli* Sixteen years in his stead; and how much he deserved to be accounted a *new* Head of *Rome*, may appear by the power he had there to have a Law made, [f] *That no Election of the Bishop of* Rome *should be valid, except it were confirmed by the King.* And also, That in a *Controversial Choice, The King should determine which of the Elected should stand.* This Law continued also under [g] *Theodorick*, who succeeded *Odoacer*, together with his *Goths*; and *Theodorick* was in the exercise of it till the year 502. [h] And by his Authority were there frequent Synods of the Orthodox called at *Rome*, till some years after the year 501, thô he himself was an *Arrian*; which shows how absolute he was amongst them. And of the [i] splendid receptions of both *Odoacer*, and *Theodorick*, at *Rome*, by the *Pope*, the *Senate*, and the *People of* Rome, and of the applauses and submissions that were shown them in acknowledgment of their Sovereignty, There are sufficiene Testimonies from

from the beſt approved Hiſtorians of thoſe times; And the time of the Reign of theſe Barbarous Kings over *Rome*, was near 70 years.

The *Lieutenants* of *Juſtinian*, *Belliſarius*, and *Narſes*, ſubdued thoſe Kings of *Italy*; And thereby *Juſtinian*, who was but the Emperour of *Conſtantinople*, and which had been divided from the Authority of *Rome* for ſo many years, comes to be reſtored to the Royal Seat of the Empire at *Rome*, which was *another* Change of the chief Government of that place: And thus it continued under the Command of the *Exarchs* of the *Greek* Emperors for near Two hundred years.

The *Lombards*, and the *Franks*, and the *Pope* together, ſeem to make another Change of the Sovereign Power of *Rome*, by the ruine of the *Greek* Emperors intereſts in *Italy*; But thô the *Lombards* ſeemed to be the next Maſters of that Juriſdiction, yet they never could ſucceed in their attempts to make themſelves Maſters of *Rome*: For they were checked in it, by the Power of the *Franks*, under *Pepin* and *Charlemain*.

But then upon a Confederacy betwixt the Pope and thoſe Kings of the *Franks*, *Rome* was left wholly free to it ſelf, and *Charlemaine* was made Emperor of the *Romans*; and from him the Title continued to this day in the *French* and *German* Line, with ſome ſmall intervals of vacancies.

Who would make any queſtion, whether here be not variety of Changes enough to make one conclude, That the Imperial Government, which was the Ruling Head in St. *John*'s time, muſt have been long ſince at *an end*?

One would indeed be more apt to judge from hence, That there hath been not *only* a Change of the *Sixth* Head ſince that time; but alſo four or five Heads beſides in ſucceſſion to one another. But ſince we are already aſſured, That the next Change but one to the Imperial Sixth Head, was to be the Beaſt, (*Prop.* 20.) And that the Beaſt was to continue from his firſt riſe under that Head, to the laſt coming of Chriſt in Glory, (by *Prop.* 6. and *Corol.* 1. *Prop.* 12.) It is manifeſt, that there can be but Two of theſe ſeveral Changes of Government, that can be Heads of the Beaſt; the latter of which muſt continue to the ſecond coming of Chriſt.

Wherefore to be able to know from the account of theſe Changes of the *Roman* Government, whether we are now in the

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the times of the Beaſt, which is our chief concern; It is now to be enquired, Whether it can be aſſured from thence, that the *Sixth* Imperial Head has been at *an end*, ſince the time of the Viſion.

Now leaving all the reſt of the Changes to the particular defenders of them, one may upon moſt undoubted grounds for it reſolve himſelf, That

Propoſit. 22.

At the ruine of the Weſtern Empire by Odoacer, *and the* Gothiſh *Kings of* Italy, *The Sixth Head was* at lateſt *at an End.*

For the Sixth Head was to be at an end, when another *ſetled* Government ſhould be owned at *Rome* inſtead of the Imperial Government (by *Coroll.* 2. *Prop.* 22.)

And at the ruine of the Weſtern Empire by thoſe Kings, their Authority was [k] owned for ſupream at *Rome*; as has been already made appear, from the publick reception of thoſe Conquerors at *Rome*, by the whole Authority of that City, the *Pope*, the *Senate*, and *People of Rome*, and their acclamations to them under the name of the King of *Rome:* And what other Authority does *Bellarmin* himſelf make neceſſary for ſuch an end, but that of the *Pope?*

Bellarm. *de Tranſlat. Imp. Occid.*

And the Exerciſe of this Power is manifeſt from the whole Book of *Caſſiodorus Variarum*, who was the Chancellor and chief Miniſter of State to *two* or *three* of the *Gothiſh* Kings; For that *whole* Book is nothing but the ſeveral forms of the *Letters Patents*, as one may ſay, of the *Gothiſh* Kings for all the great Offices of the *Roman* Government, ſuch as thoſe of *Conſul*, *Præfectus Prætorio*, &c. *Prefect of the City*, &c.

And the Office of the [l] *Præfectus prætorio* was immediately depending upon the ſupream Imperial Power, and Commanding all under him with an *Imperial* Authority.

But the moſt aſſured evidence of it is the Commands that we find from the *Gothiſh* Kings to the Senate, by the ſame name [m] of *Rerum Dominus*, [n] that the Emperors had in *diſtinction* from all *other* Sovereigns, and in ſuch terms as theſe, *By theſe* [o] *preſents we do ordain, By our Proclamation we do enjoyn*, And *know ye — leſt any one incur the ſeverity of our diſpleaſure. Give ye your Suffrages according to our Command*; And *know ye that we have*

given

given our special Order: But Especially, [n] when we see them minding the Senate and People of *Rome*, that *not only* by the *general consent of all* Goths *and* Romans, THEY were chosen their Kings and Governors, but that also they had taken an *Oath of Allegiance* to them; And if there should be any scruple of a Superiour Authority in the *Pope* at that time, We find an *Ordinance* of the Kings, That [o] *Clergy-men should indeed go first to the Bishops-Court; But if they apprehended themselves not righted there, they should from thence appeal to the Civil Courts of Judicature*, which shows which of the Courts was then accounted the Superiour Jurisdiction, even amongst the Clergy themselves; And this will not be much wondred at, as any strange thing, when it appeaas, That those Kings made Edicts to Regulate the Ordinations [p] of the Popes themselves, and directed them to the Popes in such terms as these to publish, "May your Holiness "know that we have at present decreed,— which we will have "to extend to all Patriarchs and Metropolitans— And in the substance of the Edict; "We allow no voice to any Clergy-"man, that shall be found to have been bribed for it. And "then commands that a former decree of the Senate about it, be observed— And with the desire of the Bishops Prayers, bids him take care to observe his Edicts; and commands him to *intimate this to the Senate and People, by the Præfect of the City*, and to make it known himself to all the Bishops under him; And to *intimate* a thing, was the Law-term, to signify the making a publick Act of it. *Panciroll. notit. Imp. Orient.* p. 33. Rev. XVII.

[q] It was also an ordinary thing, for the *Gothish* Kings to send the Popes in Ambassy to the *Greek Emperors*.

If now it be replied, That the Imperial Government was still in being in the *Constantinopolitan* Emperor, because he had a part of the Senate of *Rome*, and one of the Consuls with him, which was the Supream Authority of that City:

The utmost that can be pretended from that, is, That that *Greek* Emperor had as much *Roman* Authority on his side *after* the fall of the Western Empire, as he had *before* it; but that being *only one* share of the Authority of *Rome*, It is plain, That those Kings, who had the *real* Sovereignty of the City of *Rome*, must *at least* be the *other* part of the supream Government of it; And of the two, they must unquestionably be the most [r] properly the Sovereign Authority of *Rome*,

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which is the qualification of an Head of the Beast (*Prop* 21.)

Petav. l. 7. c. 3. Part 1.

This made *Theodorick* deal so harshly with Pope *John*, for Crowning the Emperor *Justin Roman* Emperor at *Constantinople*; For that did show that it was then generally thought, that the conferring that Honour by the chief Minister of *Rome*, was the giving him a *Title* to the Command of the Authority of *Rome*.

In short, one need but consider who was the Head of the *Roman* Empire before the fall of the *Western* Empire, to determine, whether that Head were changed or no by that fall. It is certain, that if it were but one of the Imperial Thrones that was then the Head of it, it must be the Western who had the chief Imperial Seat in his power, and then the Kings that succeeded him, must be a new Head; but if they were *both together* the *Roman* Head, as is most likely, then at the fall of the Western Power, and the succession of a new Regal Government in the stead of it; the whole Government of the State must be acknowledged to have been changed, and a *new* Head set up in the room of it.

Wherefore instead of the whole Imperial Government in the Eastern and Western parts of the Empire, by this new conquest of *Rome*, There is a Succession of *Kingly* Government in the Western part, to share with the *Imperial* in the East: And of the Two, the Authority of the *Kings* must be acknowledged to be the *most considerable part* of the Head of *Rome*. But that the Imperial Government of *Rome* was then changed into *another* Form than what appeared before that conquest, is no ways to be questioned.

There must therefore necessarily be thereupon the appearance of a *New Head*; But whether it were the mixed form of Imperial and Kingly Government *together*, that made that Head, or the Kingly Government *alone*, need not yet be determined.

It cannot be here Objected, That the *Gothish* Kings could not be any part of a *Roman* Head upon the account of their being quite another Nation distinct from the *Romans*, and therefore not possible to be any part of the same Beast by which the *Roman* Empire is represented; and that there was then no other Head of the *Romans* at their Conquest, but the Imperial Head at *Constantinople*, which continued the same for all the time of the Reign of those Barbarous Kings of *Italy*; and so was never put an end to by them.

For

For it is well known, That thoſe Barbarous Nations were taken into [a] *the Society* of the *Romans*, and had Kingdoms and Territories aſſigned them within the bounds of the Empire, long before this laſt Conqueſt of *Italy*, at the ſubverſion of the *Weſtern* Empire. Rev. XVII.

By the Decree of *Antoninus*, all that were within the bounds of the *Roman* Empire were made *Citizens of Rome*, as *Grotius* obſerves, *c. 9. l. 2. de jure B. & P.* And all over *Caſſiodorus Variar.* [b] the *Gothiſh* Kings ſtile themſelves *Roman Princes*, and their Kingdoms *Roman* Empires: And *Theodoric*, who was the firſt of them, had this Commiſſion from the *Roman* Emperor *Zeno*, and the Senate, as may be ſeen in pag. 284, 285.

Jornandes affirms, that the alliance betwixt the *Romans* and *Goths* began in the time of *Maximinus*; but it is certain, that in the time of *Theodoſius* there was a very formal agreement betwixt them; The whole Nation of the *Goths* delivered themſelves up into the hands of the *Romans*, and they had Lands of the Empire aſſigned them for their habitation, and ſo were Members of the *Roman* State. And ſuch real Members were they of it in the time of *Theodorick*, that he was [c] made *Conſul* of the Empire by *Zeno*; and *Eutharicus* his Son in Law after him. *Petavius* in *Theodor.*

But that which gives the beſt ſatisfaction in this caſe, is, that the *Goths* of *Italy* muſt be either an *Head*, or an *Horn* of the *Roman* Beaſt, according to the interpretation of all Proteſtants, who make the Ten Horns to be the diviſion of the *Roman* Empire amongſt the Barbarous Nations; and then ſince the Kingdom of the *Goths* in *Italy* had the City of *Rome* for its ſhare, it was much better qualified to be an *Head*, than an *Horn* (by *Propoſ.* 21.)

The continuance of the Imperial *Roman* Government at *Conſtantinople* could not hinder the change of that Head, when there was a new face of Government at *Rome:* For beſides that it has been demonſtrated, that the eſſential Character of an Head of the Beaſt, is the Government owned at *Rome* (by *Prop.* 21.), It appears alſo by almoſt all the known examples beſides, of the changes of Government in a Monarchy, either in *Daniel* or the *Revelations*; That the continuance of the *former* Government, together with a *new* face of the Sovereign Power, is made to be a *New Succeſſion* of the Sovereign Power of that Nation: The

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most plain instance of it is in the Figure of the *Grecian* Monarchy in the 8th Chapter of *Daniel*, where after the end of the *first* form of Government under the first King, there succeeds a *fourfold* Kingdom, notwithstanding that the *Macedonian* Sovereignty, which was the first King continued still in being; for it was one of those *four* Kingdoms. So also in the figure of the *Persian* Monarchy just before it, the successive changes of the Sovereignty are represented by the Two Horns coming after one another, thô the first of them, That is, The King of *Media* was still in being when the latter was in Rule, because the King of *Persia* was also King of *Media*, and his Realm at that time called the Kingdom of the *Medes* and *Persians*. This also is confirmed from the Succession of this very same Imperial Head, which was a new head, notwithstanding that the [x] Consulary Government continued with it, thô in subordination to the Imperial; much more must this Government be a new Head, when that which was *only* Imperial, is turned into a Regal form at *Rome*.

There is therefore no longer any question to be made, whether the Imperial Government, which was the Sixth Head at the time of the Vision be yet at an end.

References to the Fourth Chapter.

[a] BEllarmin *de Translat. Imperii Occident. l.* 1. *c.* 4. ——*Erat tamen, &c.* But so common to them both was the whole Administration of the Empire (that is, *to both the Western and Eastern Emperour*) that the Laws were made for the whole Empire, by the Authority, and in the name of *both the Emperours*. And if *one* of them died without Children, the Government of the whole Empire fell to the *other*.

See *Onuph. Panvi. Fastor.* p. 61. and p. 290. where he gives a Chronicle of the *Eastern* and *Western* Consuls.

[b] Panciroll. *notit. Imp. Occident. p.* 1. ——But yet both the Princes (of *the East, and West*) did always administer the Affairs of the Empire by a *joint consent*; They made the Laws together, they governed the Army by consent, and chose the Consuls, one of which resided at *Rome*, and the other at *Constantinople*; so that they seemed to be two halves of the Empire joined together.

[c] Panciroll. *Notit. Imp. Orient. p.* 56. *de M. militum præsentali.* ——The Badges of the Authority of this Dignity was, a Book upon a Chest, covered with white Tapistry—— In the middle of it is a golden Plate, with the *two gilt Faces of the Princes* engraven in it.

[d] Pan-

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[d] Panciroll. *notit. Imper. Orient, p. 59. de Legionibus*---- Every Legion conſiſted of ten Companies, the firſt of which was called *Milliaria*---This had the charge of the Eagle (which was the chief Enſign in the Army) and the *Faces of the two Princes*. And pag. 46. Every Legion had the *Princes Heads*, with the Eagle, and they adored them upon the top of the Colours, ----The firſt Company pay their veneration to the Images of the Emperours; that is, to a Divine Repreſentation of Authority, and preſent at hand.

And *Vegetius de re Militari*---- In the ſecond Rank, after the Eagle, and the Images, ſtands the 6th Troop---- *And adds*---- The *Imaginiferi* are thoſe that carry the Emperours Images.

Panciroll. *Notit. Imper. Orient. à cap.* 50. *uſque ad cap.* 60.

Idem Notit. Imper. Occident. à cap. 20. *ad cap.* 28.

Panciroll. *Notit. Imper. Orientat. cap.* 39. *pag.* 70. *Defenſores.* The Old Coin, that has two Serpents joined by the Tails, is a Type of the one common Power of the two Conſuls in both their Authorities.

The Inſcription is ΔΥΝΑΡΧ. ΕΧΥΠΑΤ. B. i. e. Δυναρχία Ἐξυπάτων δεύ. The twofold Rule of the two Conſuls.

Prattica dalle Medaglie di Carlo Patino, *pag.* 150. The *Romans* uſed to comprehend their Hiſtory in two or three words; as may be ſeen in theſe following Examples of Medals, *Amor mutuus* Auguſtorum, *&c.* and *p.* 161. *among the Abbreviations of the Inſcriptions of Medals, this is one,* Augg. *which is interpreted to be,* Auguſti duo.

[e] Baronius, *Anno* 472. *Odoacer* made a Law, which he proclaimed by his *Præfect Baſilius*, in a full Aſſembly of the Biſhops in the *Vatican*, That *after the deceaſe of* Simplicius (*then Biſhop of* Rome) *to avoid all diſturbance in the City, and prejudice to the Church, none ſhould be choſen without his knowledg.* See alſo *Petavius*, Rationar. Temp. part. 1. lib. 7. cap. 3.

[f] Petavius, *Rationar. Temp. l.* 7. *c.* 3. ----To prevent which (that is, the Commotions in the City about the Election of *Laurentius*, and *Symmachus*, upon the death of Pope *Anaſtaſius*) the whole Controverſy was remitted to the determination of King *Theodoric*, according to the Law made in that Caſe by *Odoacer*. And he pronounced *Symmachus* Pope. And many Synods were about that Affair in the year 501, and ſome years after.

[g] *Hieron. Rubenſ. Hiſtor. Raven. p.* 131, 132. The year after was there another Council called by *the Command of King* Theodorick, from *Ravenna*. ---- The *French* Biſhops mention their being called to *Rome by his Command.* And *Pope Symmachus* gives the King thanks, that *he called the Council* to meet at *Rome*.

See Tom. 2. *Concil. de Synodis* Romæ *ſub* Symmacho. ---- *Theodoric* does there ſhew the Letters of *Symmachus* himſelf to *requeſt him to call* the Fourth Synod.

[h] *Pompon. Lætus* of *Odoacer*. ---- The *Romans* at his firſt entrance into the City, ſalute him King of *Rome* and *Italy*, and lead him to the *Capitol* with all the higheſt Honours. *To the ſame purpoſe* Blondus. *Decad. l.* 3. *pag.* 31.

In decretal. diſtinct. 69. *Odoacer* is called by Pope *Symmachus*, the *Moſt Excellent King* of the *Romans*.

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[i] *De Tranſlat.* Romani *Imper. in* Germanos. Tit. *Quâ ratione facta eſt Imperii tranſlatio* —— The *Roman* Power was transferred upon *Odoacer* firſt by the Army, or by the ſubmiſſion of the *Roman* Legions to him. 2. By the Nobility, and Senate of *Rome*. 3. By the Right of Conqueſt. 4. By the Renunciation of *Auguſtulus*. 5. By the Conſent of all *Rome*, and *Italy*, declared in the Capitol, as they uſed to acknowledg their Lawful Emperours.

Blondus, *Decad. l.* 3. *p.* 37. *He there ſhews* —— How *Theodoric* was received at *Rome* by the agreeing Conſent, and Applauſes, and Acclamations of the *Pope*, the *Senate*, and *People of* Rome; And that he left *Rome* to its own Government by the *Senate*; but yet ſo as that his *Præfect* did preſide over them.

Bellarm. *l.* 1. *de Tranſlat. Imper.* Rom. *in* Germanos, *cap* 9. ſays, that *Theodoric* enjoyed the Empire of all *Italy*.

The ſtyle of *Theodoric*'s Letters-Pattents repreſent him every-where as the Abſolute Sovereign of the *Romans*, as much as ever the Emperours had been before him. In his Letter to the Senate of *Rome*, upon his Coronation Oath, *Lib* 10. *Variar. Caſſiodori* —— *Our Goodneſs muſt be a very commanding thing, when we are overcome by our own Will, who are not bound to anſwer to any one elſe*—— *becauſe we owe thoſe things to God only, and not to Man*; *Epiſtola* 17. So alſo in the next Letter to the People of *Rome*—— conſider, How much kindneſs is intended you, when he ſwears to you, *who cannot be compelled*. And ſpeaking of the Office of *Præfect* of the City of *Rome*, *Epiſt.* 4. *lib.* 6. ſays of himſelf in compariſon with thoſe *Præfects* ——*Hâc ſolâ ratione, &c.* In this *only* are we different from them, *that we cannot be ſubject* to any one elſe, who have *none to judge us*, or, to *call us to account*.

Sigonius ſays of him, *lib.* 16. *de Occident. Imper.* That *Theodoric* ſet up a Kingdom in the *Weſt*, *every way moſt like the old Empire* there.

[k] Caſſiodor. *Variar. Lib.* 5. *Epiſt.* 3. *de Præfecturâ Prætorianâ.* —— No Dignity is equal in power to it. —— And although other Dignities have their ſet bounds, yet under that juriſdiction does almoſt every thing come that is done in our whole Empire. ——*And in the Comment there by* Broſſius. —— *Ammianus Marcellinus*, lib. 21. affirms, That the *Præfectura Prætoriana* is much above all other Dignities, as *Valentinian*, *Valens*, and *Gratian*, have decreed, *l.* 1. *c. de Officio Vicarii*. And that with good reaſon; For the *Prætorian Præfecture* was a kind *of Sovereignty of Command*, but without the Purple; and that was the diſtinction betwixt the Sovereign, and the *Præfectus Prætorio*, that he had not the ſacred Purple, nor the Imperial Badge of Authority.

[l] *Caſſiodor. Variar.* l. 1. Epiſt. 4. l. 11. Ep. 1. 8, 10. l. 12. Ep. 3. 56.

[m] *Cuſpinian in Sextum Ruſum, p.* 8. *De Imperatoribus.*

Appian writes in the Proem of his Hiſtory, That *Emperor* was the name of the Generals of Armies of old; From whence he that Governed the Commonwealth at his own pleaſure like a *King*, was called an *Emperor*. And they took that name upon them, becauſe the name of *Emperor* was more acceptable at *Rome*, than any other Title, which had a ſhow of Abſolute Government.—And *Julius Cæſar*, as *Dion* ſays, did take the name of *Emperor* upon him, as *omnium Rerum Dominus*, from whom the Emperors after him took the name.

Thus

Thus were the *Gothiſh* Kings really *Emperors* of *Rome* under the name of *Kings*; They had the ſame Power, and differed only in *Name*.

[n] *Caſſiodor Variar.* Lib. 1. Epiſt. 29, 31, 32, 33, 44. Lib. 4. Ep. 45, *&c.*

[o] *Caſſiodor. Variar.* Lib. 8. Ep. 2, 3, 4. Lib. 10. Ep. 18. Lib. 11. Ep. 1. pag. 658.

Caſſiodor. Lib. 8. Epiſt. 24. *Clero Eccleſiæ Romanæ Athalaricus Rex.* We decree by our Authority at this preſent, That if any one has an Action againſt any belonging to the *Roman* Clergy, That he Cite him to the *Court of the Moſt Bleſſed Pope*.—And if the Plaintiff has not right done him there, then he may go to the *Secular Courts*.

[p] *Caſſiodor. Variar.* Lib 8. Epiſt. 15. King *Athalaricus* to the Senate of *Rome* concerning their Agreement in the choice of that Pope, which his Father had named to them after the Impriſonment of Pope *John* by him, He calls it, their *Obeying his Command in it*.

Idem, Lib. 9. Epiſt. 15. To Pope *John*.

[q] *Anaſtaſius Bibliothecarius* records this of Pope *John* the firſt, in the time of *Theodoric*; and of Pope *Agapetus* in the time of *Theodahat*.

[r] *Bellarmin*, in his 9th Chapter, *De Tranſlatione Imp. Rom.* Lib. 1. does ſhow that *Odoacer* was King of *Rome* and *Italy*, *againſt the Emperors will*, and ſo had no dependance upon him; and that *Theodoric* after him was made King of *Rome* and *Italy*, by the *conſent of Zeno*, as *one Emperor* did uſually create *another*; ſo that theſe Kings muſt unqueſtionably be qualified to be the Sovereigns of *Rome*, both for their independance on any other, and their poſſeſſion of it by the ſame way that the *Weſtern* Emperors uſed to have it.

[s] *Grot.* in cap. 17. *Apoc.* v. 12. — The *Goths* were the firſt that were made the Confederates of the *Roman* Empire, as *Procopius* ſhows, *Gothic.* l. 4. And that before the time of *Maximinus*, as we learn out of *Jornandes*.

To the ſame purpoſe *Onuphrius Panuvinus*, Lib. *Faſtor.* pag. 307. — The *Romans* a little before (that is before the time of *Auguſtulus*) had taken the *Scythians*, *Alans*, and *Gothiſh* people into Society with them —— The Dignity of the *Roman* Princes was ſo diminiſhed about that time, That they were even forced by theſe Strangers, *againſt their will*, under the decent Name of *Aſſociates* and *Confederates*, to let them ſhare all the *Italick* parts of the Empire with them.

Grot. de jure Belli & pacis, Lib. 2. c. 9. Art. 11. By the Decree of *Antoninus*, All within the bounds of the *Roman* Empire were made Citizens of *Rome*. N. B.

Petavius ſhows out of Idatius, That in the year 38. The whole Nation of the *Goths* were taken into Society with the *Romans*, and had Lands aſſigned them. *Petav. Rationar. Temp.* Lib. 6. c. 8.

[t] So *alſo all over Caſſiodorus's Variar.* The *Gothiſh* Kings ſtile themſelves *Roman* Princes.

Caſſiodor. Variar. Lib. 3. Ep. 16. 18. Lib. 11. Ep. 1, 2. pag. 658, 659, 669.

[u] *Jornandes de Reb. Geticis*, Sect. 86. *Zeno* Adopts *Theodoric* for his Son — And he was made one of the *Yearly Conſuls*, which is the higheſt Office, and the greateſt Honour in the World.

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Cassiodori Chronicon. p. *ult.* D. N. *Eucharicus Cillica & Justinus Aug. Cæs.*

[x] *Onuphr. Panuvinus*, lib. *Fastor.* p. 61.—But the Consulary Dignity continued at *Rome* to the time of *Justinian.*

Joh. Fersius Silesius protonotarius de p. Præt.

Justinian. Novell. 105. calls the Consulship, a Dignity that *goes alway with the Imperial Power*; so that the Consulary Power seems to be so interwoven with the Sovereignty, that it follows it of *its own accord*, and is tacitly included in it, as soon as the Scepter of the Empire is taken.

L. 6. *Cod. Theodos.* The Emperors Decree, That all other Dignities shall give place to that of Consul.

[y] *Prattica dell. Medagglie de Carlo Pattin.* Pag. 67. The greatest part of the Money which the Emperors, *Julius Cæsar* and *Augustus*, caused to be stamped, was called *Consular Money*, for the respect that they bore to that Supream Dignity.

CHAP.

CHAP. V.

The 23d Propoſition, The Beaſt ſome Preſent *Sovereign of* Rome. *The 24th. The 42 Months of the Beaſt at leaſt 1260 years. The 1260 Days of the Witneſſes the ſame particular time. The Two Witneſſes, the Repreſentatives of the whole Church enſlav'd by the Beaſt.*

SInce it has been made unqueſtionable from the preceding Propoſition, That the Sixth King, or Head, has been paſt for ſome hundreds of years. From thence it may as aſſuredly be concluded, That

The Beaſt called the Eighth King, is a Sovereign Roman *Power that is owned for Supream by the Authority of the City of* Rome *at this preſent.* Propoſit. 23.

For the Sixth King in being at the time of the Viſion, was certainly at an *end* after the ruine of the *Weſtern* Empire by the *Heruli* and *Goths* (*Prop.* 22.) —And the Seventh King does immediately ſucceed the Sixth (by *Prop. the* 18*th*) —And the Seventh King was to continue but a ſhort ſpace (*chap* 17. 10.) Whereas the number of years from the Ruine of the *Weſtern* Empire to *this preſent*, is *three times* longer than the *whole* time of the ſixth Head from the date of the Viſion, and as long as the whole time of the other ſix Heads before.

Wherefore the *Seventh King* muſt needs have been long ſince paſt, and the *Eighth King* (called the Beaſt) have entred upon his Reign. For the Eighth King did immediately ſucceed the Seventh (by *Prop.* 18.) —And the Eighth King, or the Beaſt, is to continue till the Second coming of Chriſt (by *Corollar.* 1. *Prop.* 12.) —And therefore muſt the time of the Beaſt be both begun already, and not yet paſt; that is, muſt be *at preſent* in being.

Upon the ſame grounds it appears, That

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Prop. 24.

The forty two Months of the Reign of the Beaſt, Revel. 13. 5. *are at leaſt* 1260 *Years.*

For the Beaſt is in being *at this preſent* (by *Prop.* 23.) —And he began his Reign ſoon after the fall of the ſixth Head, becauſe the Seventh King was to continue but a ſhort ſpace, *Rev.* 17. 10. —And the ſixth Head was at lateſt ended at the fall of the *Weſtern* Empire in *Auguſtulus* (by *Prop.* 22.) —which was above 1200 Years ſince. It is therefore impoſſible, that the forty two Months of the Reign of the Beaſt ſhould have a *literal* ſignification in this place. They muſt then of neceſſity be underſtood in a *Myſtical* Signification (by *Rule* 2.) —and in ſuch a *Myſtical* Signification alſo, as muſt make them contain in them above 1200 Years.

Now there is no Example in Prophecy of any ſuch Myſtical Signification of Time, as will make theſe forty two Months reach to 1200 Years, and make them leſs exceed that number of Years, than the Myſtical uſe of Weeks and Days in ſome of the Prophecies. Weeks are by almoſt the *Unanimous Conſent* of all Interpreters taken for ſo many Years as they have days in them, in that famous Prophecy about the firſt coming of the *Meſſias* into the World, in the 9th Chapter of *Daniel*, v. 24. under the name of the *ſeventy Weeks*. This is an unexceptionable Inſtance of the myſtical uſe of *days* for *years*.

So alſo is the Year of Jubilee after 49 years called the end of ſeven Sabbaths, or weeks of years, *Levit.* 25. 8.

Days alſo are made uſe of to ſignify *Years* in *Ezekiel* twice in one Chapter, *Ezek.* 4. 4, 6. and in the ſame manner in the Book of *Numbers* 14. 34.

Againſt theſe two laſt Examples it is pretended, That Days do not *abſolutely* ſignify Years, but are only made *the Types* of Years. But this is no material Objection againſt this uſage of Days. For though in thoſe two places they be uſed but as Types, yet it is eaſie to obſerve, that Types of things are ordinarily uſed in the *New Teſtament* for the things themſelves after the Type is fulfilled in them; and in that uſe of them they ſignify the things *abſolutely*, and *not Typically*; for a typical ſignification of any thing, is the ſignification of it before it is come to paſs, which cannot be, when the Type is uſed for the real thing it

ſelf

ſelf *then in being*. And therefore in ſuch a uſe of the typical word, it muſt ſignify the thing *abſolutely only*.

Thus do we find the names of *Temple*, *Altar*, the *Holieſt of Holies*, the *Vail*, the *Paſſeover-Lamb*, uſed to ſignify, the *Chriſtian Church*, the *Communion*, *Heaven*, this *Earthly ſtate*, *Chriſt Jeſus*, after theſe Types were accompliſhed, and ſo after their *typical* time was paſt.

By the ſame reaſon may any other Type be uſed to ſignify a thing *abſolutely*, as well as *typically*. And *Days* may for that reaſon be as well ſuppoſed to ſignify *Years abſolutely* in ſome places, becauſe uſed to ſignify them *typically* in others, if there be any evidence againſt their *literal* acceptation, as there is here found to be.

Wherefore according to theſe Examples, eſpecially that of *the 70 weeks*, which is by all acknowledged, the 42 Months muſt be conſidered, as containing ſo many years in them as they have days in them; and the leaſt number of days that they can contain in them, is 1260. whatſoever accounts of Months be taken either in the time of *Daniel*, or of St. *John*.

If it ſhould be hereupon enquired, *What kind of Months* theſe were, and *how many days* they did preciſely contain in them, the relation that this account of the Beaſt in the *Revelations* has to the fourth Beaſt in the 7th Chapter of *Daniel*, will reſolve that difficulty. The 42 Months of the Beaſt in this place, are the Times of the *Little Horn* in that 7th Chapter of *Daniel* (by *Coroll.* 2. *Prop.* 15.) And the Times of the Little Horn there, are ſaid to be a *time*, *times*, *and half a time*; which therefore muſt be the ſame with the 42 Months of the Beaſt, they being both of them the ſame time of the ſame Reign. Now the Time, Times, and an half, are in the 12th Chapter of the *Revelations* the ſame time of the Woman's abode in the Wilderneſs, which is a little before ſaid to be 1260 days. The 42 Months then, which is the ſame time of the Reign of the Beaſt with the Time, Times, and an half, muſt alſo be but 1260 days.

v. 14.

v. 6.

By this then it appears, That the calculation of theſe Months muſt be according to the *Babylonian* Account, where *Daniel* lived, when he wrote that Prophecy, to which this of the Beaſt in the *Revelations* does every-where refer. The *Babylonians* had but 30 days in their Months, and they were all of equal length; to which they added an Appendix of five days at the end of the

Rev. XVII. Year, which the *Greeks* called the *Epagomena*, and ſo made their Year to be 365 days. But without the *Epagomena*, three Years and an half make but 1260 days, which is the number that theſe Viſions about the Beaſt do ſo often inculcate, and is 17 days ſhort of the true Account of three years and an half in the *Babylonian* way.

And this is the only reaſon that I could ever find ſatisfactory, Why, beſides the *Time*, *Times*, and *an half*, there, is the mention of 42 *Months*, and 1260 *days* in the Prophecy, to expreſs the ſame number of years. For the *Time*, *Times*, and *an half*, without any thing elſe to reſtrain it, would have been underſtood to be *three full years*, and an half, according to the *Chaldaick* Account, from whence that calculation was fetched, and ſo would really have been 17 days longer, and have ſignified 17 years longer than they really were to be; whereas by this particular determination of them in the Prophecy to 1260 days, and 42 Months, they appear to want the Appendix of the five days, or *Epagomena*, at the end of every Year. And thus are we delivered from that fanciful Shift, that Mr. *Mede* was fain to fly to in his account of the different ways of expreſſing the ſame time here, *viz.* That the Months were uſed to ſignify the *works of darkneſs*, and the *days* the contrary: The Months being regulated by the courſe of the Moon, and the days by that of the Sun.

The 42 Months then do appear by this to be 15 days ſhort of the full length of *Time*, *Times*, and *half a time*, by being reckoned without the *Epagomena*; It may hereupon be very reaſonably imagined, that the 1260 Years ſignified by ſo many days, may each of them alſo be reckoned without the *Epagomena*, or five days at the end of them; and then *they* will *alſo* want ſome ſuch number of Years of their *full* account, and ſo prove to be but 1243 Years.

From the former Propoſition it may be concluded, That

Corollar. 1. *The* 1260 *days of the Two Witneſſes*, Revel. 11. 3. *are* 1260 *Years.*

For the 1260 days of the two Witneſſes are the ſame length of time with the 42 Months of the Beaſt, *pag. preced.* And are deſcribed as the oppoſite Party to the Beaſt, *v.* 7. and ſo mentioned in the ſame account as Contemporaries with him: And ſince

since they have the same length of time assigned to them for their continuance, it ought to be understood to signify the same thing without any clearer Evidence to the contrary (by *Rule the 3d.*) — Now by their Characters they appear to be capable of so long a continuance. For they represent a body of Men, and not two single Persons only. It is said, that the Beast should *make war with them.* And the Beast is already known to signify a great Empire; And how can a great Empire be said to *make war* with two single Persons, or Peoples, Kindreds, and Nations, as it is said of them, to *see them lie dead*, and not *to suffer them to be buried?* Rev. XVII.

The 1260 days then of the two Witnesses, do signify the same length of time, that the same number of days in the 42 Months of their Contemporary do signify, that is 1260 Years.

If these days do signify the same number of Years with the 42 Months, Then

The 1260 *days of the two Witnesses and the* 42 *Months of the Beast, do signify the same* coincident *space of* 1260 *Years.* Corollar. 2.

For the Beast and the Witnesses have the same length of continuance (*Prop.* 24. *& Coroll.* 1.) — And they are described to be Contemporaries, and the opposite Party to one another, *Rev.* 11. 7. to 14. And therefore it is extravagant to fancy their time to be different, *only because* it cannot be proved to be strictly impossible that they should not be the same from the beginning to the end. See Chap. 2. Book I.

From hence it may safely be inferred, That

The two Witnesses in Sackcloth, Rev. 11. 3. *do represent the whole True Church in the time of its humiliation under the Beast.* Corollar. 3.

For the two Witnesses must signify a succession of Persons during the space of 1260 Years, *(Coroll. preced.)* And they are set out by Characters that are peculiar to the Representations of the True Church in the times of its humiliation under its Adversaries in the *Old Testament.* As by the peculiar Miracles of *Moses* and *Aaron* in the Land of *Egypt*, v. 6. By those of *Elijah*, with *Elisha*, v. 5, 6. And by the Mystical Characters of *Joshua*, and *Zerubbabell*, v. 4. Exod. 7. 19. 1 Kings 17. 1. Zechar. 4.

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Rev. XVII.

By this it appears, That they muſt refer to ſome twofold diviſion of the whole Catholick Church that muſt be generally known for 1260 years together; And in this reſpect the Reaſon why they are repreſented by *Two*, may be either,

1. The natural diviſion of every well conſtituted People into *Civil*, and *Eccleſiaſtical* Perſons, the *King*, and the *High-Prieſt*, eſpecially where the Church of God is, which is the preſent Caſe. As this does go along with all well-ordered Societies, ſo it is exemplified in two of the Inſtances here referred to out of the *Old Teſtament*.

Or, 2. The Church may here be repreſented by *Two*, upon the account of the known peculiar Character of the Chriſtian Church, *in diſtinction to that of the Jews*, all over the *New Teſtament*; where it is every-where repreſented, as *one* Church made up of *Jews* and *Gentiles*, *one* Common Society with thoſe *two* great conſtituent Parts in it; upon the account of which it was *originally* called the *Catholick Church*.

Rom. 3. 30. & 4. 16. & 9. 24. & 10. 12. & 11. 17. & 15. 8, 9. 1 Cor. 1. 24. & 7. 18, 19. Gal. 27. 8. & 4. 22, 24. & 6. 15, 16. Epheſ. 3. 6, 9.

Thus do we find † St. *Paul* almoſt continually inſiſting upon this *Two-fold* diſtinction in the Church; and the chief ground of all his earneſt Motives to Unity, and Mutual Communion, for the making the Chriſtian Church *but one* thing, is, that all the World, both *Jews* and *Gentiles*, are but one Church of Chriſt. As *Epheſ.* 2. 14, 15, 16, 17, 18. and Chap. 3. 6. and Chap. 4. 1, 2, 3, 4, 5, 6. And this is every-where repreſented by him, as the great Myſtery of God, in the bringing the *Gentiles* to be one Church with the *Jews*, Epheſ. 1. 9. 3. 3, 9. *Coloſ.* 1. 26, 27. This Book of the *Apocalypſe* does alſo generally run upon that diſtinction. As Chap. 5. 5. The number of the *Jewiſh* Elders gathered *out of all Nations*. And Chap. 7. 4, 9. *The* 144000 *out of the Jewiſh Tribes*, but figuratively taken; and the *Great Multitude* of all Nations. So alſo Chap. 14. 1, 6. The 144000, and all Nations, and Kindreds, and Tongues, and People. And Chap. 19. 4, 6. The 24 Elders repreſent the *Jewiſh* part, and the Voice of the Great Multitude the *Gentiles*, though both figuratively. And the Church is every-where ſet forth as the *Jewiſh* Temple, or Synagogue, ſet open to *all people*.

This alſo we find every-where foretold in the *Old Teſtament*, as the *peculiar diſtinction* of the Church of the *Meſſiah* from that of the *Jews*, *That* it ſhould be the Church of both *Jews* and *Gentiles*. And this does our Saviour alſo make the diſtinguiſhing

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Badge of his Church. *For this reason* did he make choice of Baptism to be the Initial Rite of all Nations into his Church, which by the *Jews* had always before been made the *distinguishing Rite* betwixt themselves, and the *Gentile* Proselites. He also upon the same account ordered the Memorial of his own Death to be the Communion-Feast, or the common Union of *Jews* and *Gentiles* in his Church, or the Communion of Saints of all kinds, instead of the *Paschal Lamb*, which was the distinguishing Ceremony of the Religion of the *Jews* from all the rest of the World besides. And thus also does he himself signify his Church to be *One Fold made up of two sorts of Sheep*, John 10. 16. Rev. XVII. Matth. 8. 11. & 21. 43. & 22. 9. & 24. 14. John 11. 52.

But this does most eminently appear in the History of the Actions of the Apostles, after Jesus had committed the sole management of his Church to them. The chief Subject of the Book of their *Acts* is to set forth this *new appearance* of the Christian Church with these *Two* different kinds of Members in it.

Indeed this *twofold* distinction of the Members of the Christian Church had its foundation in the known division of the whole World into those two general Parts of it, *Jews*, and *Gentiles*, both always before, and at the time of the writing this Prophecy. And this distinction was always preserved in memory by the frame of the *Jewish Temple*, and its distinction of the *two Courts* of the *Jews*, and *Gentiles*; and so seems to be the most likely to be here referred to, because the most obvious, and commonly known division of the Church of God into *Two*.

But what strength soever this Account of their being called *Two*, may seem to have, yet the demonstration of their real nature in general before given, does not at all depend upon it. This is intended only for a probable illustration of that Character. And since by the discovery of their Nature, they must represent the whole Christian Church for many Ages, there must be some reference in this Character of it to some twofold division of the Christian Church, which must distinguish it from the *Jewish*; and none was better known for such, than that which has been here pitched upon; not that of the *Old* and *New Testament*, nor that of the Churches of the *Waldenses* and *Albigenses*, which some would have that number to refer to.

References

References to the Fifth Chapter.

THUS does *Ribera* interpret the three days and an half, in Chap. 11. v. 9. —that they ſignify that the Tyranny of Anti-chriſt ſhall not be continued above *three years and an half*, *according to that of* Ezek. 4. *I have given thee a day for a year*; Though afterwards upon the 20th Chapter of the *Apocalypſe*, he does in expreſs terms contradict this very Interpretation; *When ever*, ſays he, *did Lyranus ſee a day taken for a year?* And though in *Ezekiel* —— God ſaid, I have given thee a day for a year, yet what ground is this to take a day for a year in Scripture?

Alcaſar *alſo upon the 2d verſe, Chap.* 11. Apocalypſe, *does determine*, That the 42 months, and the 1260 days muſt neceſſarily be taken in a *myſtical*, and not in a literal ſenſe. *Notatione quarta in verſ.* 2. And they both agree with *Bellarmin*, *l.* 3. *de Pont. c.* 8. that the 42 months, and three years, and an half, muſt be underſtood according to the *Caldaick* Account.

CHAP.

CHAP. VI.

The 25th Propoſition, The Second Beaſt (Rev. 13.) *an Univerſal Church-Head diſtinct from the Firſt. The 26th Propoſition; The Beaſt, A Secular Head confederated with an Univerſal Church-Head, but diſtinct from Him. The Second Beaſt a ſucceſſion of many ſingle Perſons. The Beaſt, and the Falſe Prophet are the* preſent Secular, *and* Eccleſiaſtical Roman *Heads, or the* Imperial *and* Papal Power. *Objections anſwered.*

THere have been ſufficient grounds of Aſſurance given, that the Beaſt is really in being at this preſent time; It is in the next place neceſſary to enquire after thoſe Characters of him that do *diſtinguiſh* him from all other Sovereign Powers upon Earth.

The greateſt difficulty in this Affair ariſes from the great reſemblance, that there ſeems to be, betwixt the *Firſt* and the *Second* Beaſt in the 13th Chapter of the *Revelations*. For they are deſcribed as two diſtinct Sovereign Powers in one and the ſame *Roman* Dominion. The *Second* Beaſt is ſaid to *exerciſe all the power of the Firſt Beaſt before him.* And therefore do we find theſe two Beaſts *confounded together* by many of the beſt eſteemed Interpreters. v. 1, & 11. v. 12.

It may then be obſerved in the firſt place, That

The Second Beaſt in the 13th Chapter of the Revelations, *is* [2] *a Church-head owned for Supream over all the* Roman *Juriſdiction, And* diſtinct from the First Beaſt. Prop. 25. See References.

For the *Second Beaſt* is ſaid to exerciſe all the Power of the Firſt Beaſt; and therefore is a Supream Authority in that Nation. v. 12.

And the exerciſe of this Power is to force men to a Religious Worſhip, and to make them make an *Image* to the Firſt Beaſt to be worſhipped by all the World; and he was to *work Miracles to deceive men into this Worſhip*, which are all Inſtances of an *Eccleſi-* v. 12, 13, 14.

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aſtical Authority: And beſides, has the name of the *falſe Prophet* by way of eminence, *Coroll.* 2. *Prop.* 8. Wherefore he muſt be a Church-Head, exerciſing this Supream *Eccleſiaſtical* Authority over the *Romans*.

The deſcription of the Second Beaſt is alſo *quite different* from that of the Firſt, and is ſaid to be a *Second* Beaſt in reference to that *Firſt*, and therefore muſt be *another different* Beaſt from the Firſt. His great buſineſs alſo is to make men give worſhip to the Firſt Beaſt, who is every-where *diſtinguiſhed* from him by the
v. 12, 14. name of the Firſt Beaſt, which *had been deadly wounded, but yet did ſtill live*; All which is ſufficient to conclude them to be [b] two *diſtinct* things *really* different from one another.

'Tis true; All the miſchief, for which the Firſt Beaſt is ſo ſtigmatized in this Prophecy, is that which is the *whole buſineſs* of the Second Beaſt; that is, *Idolatrous Worſhip*, *tyrannically impoſed by the Image*, which the Second Beaſt ſets up; This the firſt Beaſt aſſiſts, and enforces by his Power; And *upon this account* are theſe Two Beaſts repreſented as *one Confederacy*. And therefore the one is often comprehended in what is ſaid to be done by the other, becauſe it is one common Intereſt that they *both* act in; and in which they *both* act at the ſame time. So that to ſignify the Activity of either of them, it is enough on many occaſions to intimate the name of but one of them; as we ſee the name of *either* of the two Partners in a Trade does ſignify the concurrence of the *other* in it, who was not named.

But that they are notwithſtanding *both* of them Supream Heads in their ſeveral ways, with an abſolute Juriſdiction belonging to them, appears from that Power of the Second Beaſt, by which he *gave life to the Image* of the Firſt Beaſt, and impowered it *to*
v. 15. *kill all* who would not worſhip it: For it is certain from that, That the Second Beaſt himſelf muſt have that Power of Life and Death to himſelf, which he gave to the Image, and therefore be Supream.

From hence it would be inferred, That

The Second Beaſt is a Pontifex Maximus *of the* Romans *after the time of the Heathen Emperors.*

For (by *Propoſ. preced.*) the Second Beaſt muſt be a Supream Church-Head of the *Romans*, which is a *Pontifex Maximus*. And

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(by the ſame *Prop.*) he muſt be *diſtinct* from the Firſt Beaſt, who is another Supream Head of the *Romans* (by *Propoſ.* 20.) And till the time of the Emperor *Gratian*, the *Pontifex Maximus* was not a really *diſtinct* Head of the *Romans* from the Emperors; the Emperors till then were both the *Pontifex Maximus*, and the Supream Civil Head. Rev. XIII.

And now it may be ſafely determined, That

By the Beaſt in the Revelations, *is meant a* Secular *Sovereign Power of the* Romans [c] *confederated in an Idolatrous Anti-chriſtian Rule with an* Eccleſiaſtical *Supream Head of that Nation, which is* diſtinct *from it.* Propoſit. 26. See References.

For the principal Agent is the *Falſe Prophet*; The deſign and buſineſs of all the Power that is exerciſed, *Idolatrous Worſhip*; the Inſtrument that executes all the Orders about it, *the Image* which was made by the *Falſe Prophet*; and *the Beaſt* joins in all, as the chief Supporter of it. And the Tyranny exerciſed in it againſt the Followers of the *Lamb*, does ſufficiently ſhew how *Antichriſtian* a Deſign it is that they are engaged in; and the real diſtinction betwixt the Beaſt, and the Church-Head, his Confederate, is aſſured from *Prop.* 25.

This Confederacy does ſhew the Second Beaſt to be no ſingle Perſon. For the *Falſe Prophet* continues to the end with the Firſt Beaſt; and the Firſt Beaſt is the Succeſſion of many ſingle Perſons in the ſame Form of Government, as an Head of a Beaſt is known here to ſignify; And therefore, Prop. 15, & 20.

The Second Beaſt is a [d] *Succeſſion of* Eccleſiaſtical *Perſons having the Supream Power in* Eccleſiaſtical *Affairs.* Corollar. 1. See References.

Wherefore, without any further ſcrupulous ſearch for the moment at which the Beaſt began his Reign, let the particular Change of the Government of the *Romans*, which made the Beaſt at firſt to appear, be what it will, and never ſo difficult to know, yet now it may be ſafely concluded, That

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Corollar. 2. The Beaſt, *and the* Falſe Prophet *are thoſe two Forms of* Secular *and* Eccleſiaſtical *Government* really diſtinct *from one another, which are* at this preſent time *acknowledged for Supream by the Authority of the City of* Rome.

For the Beaſt is the laſt Ruling Head of the *Romans* by *Corol.* 2. *Prop.* 6. —And therefore is that which is owned for Supream at *Rome*, by *Prop.* 21. ——And he is owned there for Supream at this preſent time, by *Prop.* 23. ——And he is a *Secular* Sovereign Power of *Rome*, diſtinct from an *Eccleſiaſtical* Head there owned, and confederate with him, by *Prop.* 25. ——And that Eccleſiaſtical Chief Head of *Rome* is the *Falſe Prophet*, by *Coroll.* 1. *Prop.* 25.

Wherefore the Beaſt, and the Falſe Prophet, muſt be thoſe *Secular*, and *Eccleſiaſtical* Heads of *Rome diſtinct* from one another, whoſe Authority in thoſe ſeveral kinds are *at this preſent* there owned.

If ſo, Then how can one avoid from being aſſured, That

Corollar. 3. *The preſent* Imperial *and* Papal *Power, or Authority of* Rome, *are the* Beaſt, *and the* Falſe Prophet.

For there are no other *Secular*, or *Eccleſiaſtical* Sovereign Powers of *Rome*, whoſe Authority in thoſe ſeveral kinds are there acknowledged for Supream, and as *really diſtinct* from one another, but only the Papal and Imperial Power; and we are ſure that they muſt be both of them in being at this preſent time by *Coroll.* 2. *Prop.* 26.

Note 6. *Corn. à Lapide.*

And beſides, The preſent Imperial Power has all its title from the City of *Rome*, and was generally uſed to have a [e] particular Crown from thence; and the powers of it are acknowledged by the Authority of *Rome* to belong to them, [f] as *Kings* and *Emperors* of the *Romans*, and they are owned for ſuch by *all Chriſtian Princes* in their Treaties with them.

The *Pope* alſo, who confers this Right and Title of *Roman* Emperour, is by Cuſtom and Preſcription the [g] *The Adminiſtrator of the Empire in time of a Vacancy*, and is the Repreſentative of the *Senate* and *People* of *Rome*, in whom the power of chuſing or approving the Head of the *Roman* Empire did always reſide, how

how various ſoever the way of chuſing him was; as *Grotius* informs us in his Notes upon the 9th Chapter of his 2d Book, *de jure Belli & Pacis*, & *Bellarm. de Tranſlat. Imp. Rom.*

Note 1, & 2. on Chap. 3.

Theſe Rights of the preſent *Roman* Emperor are alſo confirmed by that *Civil Law*, which was always in former times the *General Law* of all Nations, and is ſo now for the greateſt part of it; and his Title has been acknowledged by the *Conſtantinopolitan* Emperors themſelves. His Power in diſpoſing of the Fees of the *Roman* Empire in [h] *Italy*, he is continually in the exerciſe of, and has publick homage done him for the Dutchies of *Milan*, *Mantua*, *Modena*, *Montferret*, &c and for other Rights in theſe Parts.

[i] His being of the *German* Nation, ſignifies no more againſt him, than it did againſt others, that they were of *Thrace*, or *Dalmatia*, or *Hungary*. Beſides, there is a plain diſtinction in his Titles betwixt that of *Cæſar* or the *Emperor of the* Romans, and his being King of *Germany*, *Hungary*, *Bohemia*.

It can be no objection againſt this, That the Imperial Power has no exerciſe of Authority over the City of *Rome*, or over all the Juriſdiction of the *Roman* Empire.

For, 1. *His Abſence from* Rome, *and from the particular Government of it*, is no greater Argument againſt his being the Head of that City, *as it is a part of the Empire*, than it was againſt thoſe *Roman* Emperors, who firſt left the City of *Rome* to its own diſpoſal, and ſeated themſelves at *Ravenna*; And tho the Authority of the preſent Emperor be *now* leſs at *Rome*, than it was in the days of thoſe Emperors; yet as long as he is ſtill owned there as Lord paramount of the whole Empire of that City, a *particular privilege of exemption* from the execution of his Orders among the inhabitants of *Rome*, is no more than the aſſerting it to be a *privileged place* within the extent of his Juriſdiction: Beſides, that it is by [k] the conſent of the Emperors themſelves, that they exerciſe no temporal Superiority there; And that Power which they have loſt there, is only upon the account of *their power there exerciſed before them* by a *Church-Head*, according to the Letter of the Prophecy.

See References.

Rev. 13. 12.

2. As for the inconſiderableneſs of his Power or Authority *over the Juriſdiction of the* Roman *Empire*, it is no more than what is foretold of him in the Figure of the Beaſt. For it is expreſly ſignified in the Figure, that he ſhould be but the Head of the *Roman* Empire, when it was divided into [l] Eleven diſtinct Sove-

Rev. 13. 1 & chap. 17. 12.

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Sovereignties, repreſented by the Ten Horns, with Crowns upon them, and the laſt Ruling Head amongſt them. And therefore muſt the Head be really but a *titular* Head of that whole Empire, and not in the actual poſſeſſion of all the Juriſdiction of it; And ſince the Beaſt is a Roman *Secular* Power in being at this preſent, by *Coroll. preced*; And there is no other Secular Power of the Empire, who is acknowledged to be ſuperiour to all the reſt, by the Authority of the City of *Rome*, *but he alone*; The ſmalneſs of his Dominions cannot hinder him from being a *Secular* Head of *Rome*.

Beſides, He is in the actual poſſeſſion and exerciſe of many priviledges, by which he is every-where owned for the *Chief Head* of all Chriſtian Princes: For this reaſon is it, That [m] he, and his Ambaſſadors have the *precedence* given them in all publick Appearances; And upon this account alſo is he in [n] the exerciſe of ſome *Right reſerved* to him over the Subjects of other Princes, in caſe of the denial of Juſtice to them, or of the neglect of it; and in caſes of Appeal, though *not with any power over the perſons of Princes*. Whether this be fit, and allowable, I will not diſpute: It is certain, that theſe *Rights* he has a long time been in actual poſſeſſion of, which uſually confirms a Right, and are acknowledged to be his due by the Authority of the City of *Rome* at this preſent, and *not* allowed to *any other* Prince beſide. So that there is none elſe that has the leaſt appearance of being the one Secular Head of *Rome* in the midſt of Ten Horns, or the diviſion of the *Roman* Empire into Ten Kings.

If it ſhould be further urged, That thoſe dreadful Acts of *Antichriſtian Tyranny* over the whole World, which are attributed to the Beaſt, do very little ſuit with the Power of the Imperial Government at preſent.

It muſt be conſidered, That there is a plain deſcription of two different States of the Power of the Beaſt in the Prophecy it ſelf: The *firſt* before the Riſe of the Second Beaſt, or Falſe Prophet; and there he is deſcribed as acting upon his own bottom; and it is ſaid that *all the World did worſhip him*, and that he had power over *all Tongues and Nations*, &c. And that does very well anſwer any time of the *Imperial* enforcement of the *Roman* Religion by their *Laws*, and their Execution of the *Acts of Councils*, before the Popes had got the whole Superiority into

Rev. 13. 8.

into their Hands. For then the Imperial Power was the only *Roman* Power that was worſhipped, or whoſe Will and Law about Religion was ſet up for the *Laws of God* to the World. Rev. XIII.

But then there is *another* State of the Power of the Beaſt after the Riſe of the Second Beaſt, or Falſe Prophet, where all his Power is exerciſed before his face by *another*; and in that ſtate the charge of *Anti-chriſtian Tyranny* over the whole World does belong to the Beaſt, as he is *confederated* with thoſe who act all theſe things; and it is attributed to the Beaſt *only*, upon the account of his continuing ſtill the *Secular Head* of that Confederacy; As any Cruelty done by the Officers of any Army againſt the Enemy, is ſaid to be *all* done by the General. v. 12.

But to ſhew us, that all this miſchief was chiefly chargeable upon his Confederates, and Inſtruments only; We ſee all that Tragical part acted by the *Image* of the Beaſt which was inſpired by the *Falſe Prophet*, who is deſcribed as the principal Actor in all the Bloodſhed and Murther of thoſe, who would not *worſhip the Beaſt*, or *his Image*; And that *this Image* is a thing quite *diſtinct* from the Beaſt, will be made afterwards to appear; as alſo how both the *Beaſt*, and his *Image*, are the Objects of the falſe Worſhip enjoined. v. 15, 16, 17.

But yet after all, It cannot but be acknowledged, that it is every way more certain, and unqueſtionable, that the preſent *Papal* Power muſt be the Falſe Prophet, how dubious ſoever his real diſtinction from that, which is called the Beaſt, may ſeem to be. For the Character of the Falſe Prophet cannot poſſibly fit *any other* Church-Head of *Rome* at this time in being, *but only* that Power. And the *Falſe Prophet* muſt neceſſarily be now in being, becauſe the Beaſt (his individual Companion, whoever he is, to the laſt end of them both) is certainly now in being. *Propoſ.* 23. Rev. 19.

References

References to the Sixth Chapter.

[a] *Cornel. à Lapide* in cap. 13. *Apoc.*] The Two Horns, (*i.e.* of the ſecond Beaſt) as *Joſeph. Acoſta* obſerves (l. 2. de temp. Noviſs. cap. 17.) 'are the marks of the Epiſcopal Dignity; That is, *of the Mitre*, or Epiſcopal Crown; The Falſe Prophet therefore does ſeem by this to be ſome '*Apoſtate Biſhop*, and pretender to Religion.—It is not therefore the *Mitre*, 'but ſome *Mitred Apoſtate*, that is here taxed, who ſhall treacherouſly 'abuſe theſe Horns of (the Lamb) Chriſt, to propagate the Sect of *Anti-*'*Chriſt*.

Blaſius Viega, in Cap. 13. Apoc. Sect. 6.] '*Andreas Cæſarienſis*, and *Irenæ-*'*us*, L. 4. cap 28. ſeem to me to have been more in the right, who take 'the Second Beaſt to be ſome eminent forerunner of Antichriſt, and re-'markable Preacher;—or, as *Irenæus* calls him, The Armour-bearer of 'Antichriſt.

Tom. 2. *Concilior. in decretis Pelagii ſecundi*,] 'Upon the aſſuming of the 'Title of Univerſal Biſhop by *John*, Patriarch of *Conſtantinople*, Pope *Pe-*'*lagius* the ſecond writes thus to him—None of the Patriarchs ever uſed *ſo* '*prophane* a word—— And weigh well, my Brethren, what is next to 'follow, *&c.*——For it comes very nigh to him, of whom it is written, 'He is the King over all the Children of Pride——When our Brother, 'and fellow Biſhop *John* to the contempt of the commands of our Lord, 'the Precepts of his Apoſtles, and the Rules of the Fathers, does endea-'vour by this name to be his forerunner.

Pope *Gregory* preſently after him has much the ſame opinion of the ſame perſon, L. 4. Ep. 32.] 'By this haughtineſs of his, ſays he, what 'does he ſhow us, but that the time of *Antichriſt* is at hand, *&c.* and '*Ep.* 36. *Repeats the former words of* Pelagius, *and Ep.* 38. *ſays*, That this 'is the *laſt hour*, as Chriſt had foretold of Antichriſt. All that was fore-'told is now accompliſhed. The King of pride is at the door; and 'which cannot be ſpoken without horrour, An Army of Prieſts is pre-'pared for him. And L. 6. Ep. 24. And not to ſpeak of the wrong 'that is done to me (in particular) by it, If a Biſhop is called Univerſal, 'The Univerſal Church falls to the ground, if that Univerſal Biſhop chan-'ces to fall; *And Ep.* 28. *ad Cyriacum, to take away that name of pride*—— 'Whoſoever deſires to be Honoured againſt the Honour of God, (That is, 'in being called *Univerſal*) is not at all to be honoured; And becauſe 'Antichriſt, the Enemy of the Almighty, is near at hand, *I do earneſtly be-*'*ſeech you*, that he may find nothing that belongs to him, neither in the '*Manners*, nor in the *Name* of the Prieſts. And, *Ep.* 30. now I ſay boldly, 'That *whoſoever* calls himſelf *Univerſal Prieſt, or Biſhop*, he is by that ex-'altation of himſelf the forerunner of Antichriſt—— For as that wicked 'one would ſeem to be God above all Men; ſo the other exalts himſelf 'above all Biſhops.

[b] *Alcaſar*

[b] *Alcaſar* in cap. 13. Apoc. Sect. 6.] 'It is *evident* from the Context, 'That the Beaſt *out of the Earth*, and the Beaſt *out of the Sea*, muſt be two 'diſtinct Beaſts. See alſo before, *Viega*, *Pelagius*, *Gregorius M.* *Mede* in c. 13. Apoc. v. 1. See the next note *Mede*.

See Note 6. of this Chap, *Goldaſtus*, p. 349. *Item Ibidem*, *Goldaſt*. p. 76. See there the Oath taken by the Electors, by the order of the Golden Bull, 'That I will chuſe a *Temporal head* for the Chriſtian World. ——

Pope *Gelaſius*, in the time of *Theodoric* King of *Italy*, in his Decree about the Council of *Chalcedon*, *Concil. Caranzæ*. p. 282. ſhows, 'That before 'the coming of Chriſt, the King uſed to be the High-Prieſt; and ſo was it 'in uſe amongſt the Pagan Emperors: But when it was come to him 'that was the true King, and High-prieſt together, neither could the *Em-* 'peror take the name of *High-prieſt*, nor the *High-prieſt* the name of *Em-* 'peror. So that the Emperors have need of the Popes for the things of another 'life, —— And the Popes of the Emperours for the things of this World.

All the Concordats betwixt the Emperors and Popes are ſaid to be to Unite the Royal Power, and the Prieſthood; as particularly that of the Emperor *Henry*'s giving up the right of *Inveſtitures* to Pope *Calixtus* the 2d, and the Popes confirming the *Regalia* to the Emperor by the Scepter. Abbot *Urſperg*. Chron. *An.* 1122.

[c] *Mede*, in c. 13. Apoc. v. 1. 'Theſe Two Beaſts are tied to one ano- 'ther by the neareſt relation to one another; and both of them do *toge-* 'ther Reign over the ſame part of the World. The Firſt, or Ten Horn'd 'Beaſt we may call *The Secular Power*; the Two Horned Beaſt, *The Eccle-* 'ſiaſtical Power. And on *v.* 11. The firſt Beaſt is a Secular Power; this 'an Eccleſiaſtical, which does exerciſe the chief Miniſterial power of the 'firſt Beaſt, and his Blaſphemies.

Aventin. Hiſtor. Boior. Lib. 7.] The Bull of Pope *John* againſt the Emperor *Lewis*, does there recount, 'That from the time of *Charlemaigne*, 'the Empire was a *Fiefe* of the Papal power, and ſo muſt be conferred by 'the Pope, to be in union with him for the aſſiſting the Church in its 'Acts.

The Emperor, in Anſwer to it, Challenges it to be his right to elect the Pope; ſo that both agree, that they are to be immediately united to one another.

[d] *Alcaſar*, in c. 13. Apoc. Sect. 6.] By the Beaſt *of the Earth* (or ſecond Beaſt) is ſignified a multitude of perſons, as well as by the Beaſt *of the Sea* (or the Firſt Beaſt); as well the one, as the other of theſe Beaſts, is the Scheme of a numerous multitude, and not of a ſingle perſon; as in the 7th of *Daniel*.

[e] The *German* Writers, who defend the Imperial power from any dependancy upon the Papal, and therefore look upon the Coronation of the Emperor at *Rome*, as unneceſſary; yet grant it to be the uſual and common form of confirming the *Roman* Empire upon him by the people of *Rome*.

Hieron. Balbus de Coronatione, Cap. 21. ſays, 'That the place aſſigned for 'the Coronation of the Emperor with the Imperial Crown, is at *Rome*: For which he quotes *Clem. Roman. de jurejurand. & D. c. venerabilem* and

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ſays in his plea againſt the neceſſity of the Crowning of the Emperor at *Rome*, 'That it is *only poſitive Law* that ordains it; whereas the Emperor is 'above all ſuch kind of Law:——Which ſhows however, That that was the Law, 'That the Coronation ſhould be at *Rome*. And makes this another Argument for his ſide, 'That thô the Pope be ordained to be 'Inaugurated at *Rome*, yet that he diſpenſes with it, and ſo therefore 'might the Emperor: *Which intimates*, That *Rome* is as properly the place from whence the *Imperial Crown* comes, as it is for the *Papal Mitre*.—— And then concludes the Chapter, That it is not material where the Coro-'nation be, provided it be done by the Pope, or his Legate;—*Which con-firms* the Authority of it to be from *Rome*; and therefore adds, 'That 'before the Tranſlation of the Empire from the *Greeks* to the *Germans*, 'the Coronation uſed to be performed by the *Præfect of the City* —— And that does manifeſt, that the Pope in that Solemnity does ſtand only as the Head of the People of *Rome*, inſtead of the *Præfect* of the *City* of *Rome*.

Albericus *in Indice, verbo Coronâ*, ſays] 'That the Emperor receives three 'Crowns, The firſt of *Silver* in *Germany*, An *Iron one* in the Dutchy of *Mil-'lan*, and a *Golden one* for the *Roman* Empire.

[f] Ludovic. *à Bebenburg*, tho on the *German* or *Cæſarian* ſide, *de juribus Regni & Imp.* Rom. *pag.* 5.] 'The Reaſon why he that is elected, is cal-'led King of the *Romans*, is *both* in reverence to the Moſt Holy *Roman* 'Church—*and* in honour of the City of *Rome*, whoſe People had formerly 'the Monarchy of the Empire. *M. Freherus* in Commentario.—'Hence 'that proud Voice of *Rome*, at the Coronation of the Emperor *Henry* the 'VIIth, *I confirm* unto the Prince the Sovereign Power, with the Crown 'of Crowns, and give him command over the Cities and Nations of the 'World. Let the Eagles defend my Glory.—And in the Seal of *Charles* 'the IVth, with which the Golden Bull (the Inſtrument for the preſent 'manner of the Imperial Elections) is ſealed, and other publick Inſtru-'ments, The City of *Rome* is in the ſtamp of it with this Motto,

'Roma *caput Mundi regit Orbis frœna rotundi.*

Goldaſt. *Politic. Imperial. pars* 5. *p.* 349.] ——*Sed poſtquam Chriſtiana & Orthodoxa Religio, &c.* 'But after that the Chriſtian and *Orthodox* Religion 'prevailed, ſo as to make a noiſe all over the World; And that by this 'means the High-Prieſts (*at Rome*) came to be *adored* by Princes, Kings 'and Emperors with the greateſt humility, and a ſingular kind of devo-'tion; it came to paſs, that by the common Conſent of all Chriſtian 'People, that of the two ſeveral States of the Chriſtian World, *The one* ſhould 'be govern'd by the Popes, *the other* by the Emperors; But yet ſo, that the 'Emperors ſhould acknowledg both their Imperial Dignity and Power to 'proceed from the Popes of *Rome*, as the true Mediators and Interceſſors 'for them.—But this is *further confirmed* by the Civil Law, which ſuffers 'not the Imperial Majeſty to be ſubject to any human Laws; but on the 'contrary, does openly declare it to be above all human Privileges and 'Laws.

Bellarmin

Bellarmin ſhews, *Lib.* 3. *de Tranſlat. Imp.* Roman. *in Germanos* — 'That 'the preſent way of electing the Emperor was ſetled by Pope *Gregory* the 'VIIth, in the Golden Bull, to confer the Power and Authority of Empe-'ror of *Rome* upon the Perſon elected by them; and *chap.* 12. *lib.* 1. ſays, 'That all kind of Chriſtian Princes whatſoever have acknowledged the 'Roman Empire to have been amongſt the *Germans* ever ſince the Year 800.

Goldaſtus in his *Politic. Imperial. part.* 1. *p.* 76. ſets down the particular form of the Oath, that the Electors take before their choice, to this effect.

I. N. —— *by the help of God, will chuſe a Temporal* (*or Secular*) *Head for all Chriſtian People; that is, a King of the* Romans *to be advanced to be Emperor.*

And it is the Order of the Golden Bull, That they ſhould not depart from the City of *Francfort*, till the major part of them have elected a Temporal Head for all Chriſtian People; that is, *A King of the* Romans *to be created Emperor.*

Aventin. *l.* 6. *Hiſtor. Boior.*] Pope *Adrian*, in his Letter to the *German* Princes, tells them, 'That the *Roman* Empire was tranſlated from the 'Greeks to the *Almaines*, ſo, as that their King was not called *Roman* Em-'peror, *till he was crowned by the Pope. Before* his Conſecration he was *but* 'King, *after* his Conſecration he became *Emperor*. From whence then, 'ſays he, had he the Empire, but from *Us*? And afterwards gives this rea-'ſon for it —— For *Rome is our Seat*; The Seat of the Empire is *Aix*, in 'the Foreſt of *Ardenne*.

Radevicus, *l.* 1. c. 16.] Frederic *the Emperour, who had denied all Subjection to Pope* Adrian, *yet in his very defence of himſelf for it ſays thus*: 'The firſt 'Voice in our Election we owe to the Archbiſhop of *Mentz*, and then to the 'other Electors in their Order; Our *Regal* Unction to the Biſhop of *Cologn* 'and *the laſt*, which is *the Imperial* Unction *only*, we have *from the* 'Pope.

Ibidem. *And Pope* Adrian *preſently after, in his Subjection to the Emperour, minds him*, 'That his Magnificence had acknowledged, That it was the Pope 'that ſet the Imperial Crown upon his Head.

Cornelius à Lapide *upon the* 10*th v. of the* 17*th chap. Apoc.*] To confute that Opinion, that would have the ſeventh King ſucceeding the Emperours, 'to be the Pope.—'The ſeventh, ſays he, is here ſaid ſhould continue but a 'little while, whereas the Pope and the Emperour have continued a long 'while together. ——'The Pope therefore did not ſucceed the Emperours 'in the *Roman* Empire, but continues there together with Them; as we 'ſee now the moſt Serene *Ferdinand* to be the Emperour of the *Roman* 'Empire, and our moſt Holy Lord *Paul* V. to be the High-Prieſt (*or the* 'Pope) of the *Roman* Church.

Grotius *in Reſponſ. de Antichriſto.*] The *German* Princes chuſe the Em-'perour; but their Choice muſt have the Approbation of the City of 'Rome, which has conferred their Right and Power upon the Pope: from 'that Approbation has the Emperour the Title of *ROMAN EMPEROUR*, 'and many things in *Italy* which belonged to the ancient *Roman* Empire; 'from whence comes the Homage that is done him for the Dutchies

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'of *Milan*, *Montferrat*, *Mantua*, and many other Privileges there be-'sides.

'Nor can it be said upon this account, That the Emperour is made by 'the Pope; for the Authority of the *Roman* Empire was always the same, 'even when the Emperours were some *Thracians*, some of *Illyricum*, and 'some of *Hungary*: And so was it afterwards with *Charlemaigne*, and now 'with the Princes of *Germany*. *See* Grot. *c.* 9. *lib.* 2. *de Jure Belli & Pacis*, and in the Commentary of it in *Prop.* 21.

Lud. à Bebenburg. *cap.* 5.] It is apparent from History, That *Germany*, 'even after the Division of the Empire of the *Franks*, was accounted a 'Kingdom by it self, that is, distinct from the Title of the *Roman* Em-'pire. —— M. *Freherus* in his Comment upon this: —— Our Emperours at 'this time observe this in their Title; —— *Emperour of the* Romans, *King of* 'Hungary, Bohemia, Dalmatia, *&c. Ludovicus* the Emperour, the Son of '*Pius*, was called *King of Germany*, which was almost from the first times 'of the division of the Territories of *Charlemaigne*.

He does also in the next Chapter shew, 'That the seven Electors chuse 'the Emperour, as a College, or as the Representatives of all the Prin-'ces and People that are subject to the *Roman* Empire; which Authori-'ty is conferred upon them from the City of *Rome*, by the Golden Bull of *Charles* IV.

If it shall be objected, *That the* Constantinopolitan *Emperours were the only true* Roman *Emperours, and were unjustly deprived of their Western Dominions by the Pope:* it is to be remembred, That the *Constantinopolitan* Emperours themselves confirmed the Title of the *Western* Emperours *Lud. à Bebenburg. cap.* 5. and M. *Freherus* in his Comment there, proves that Transaction betwixt the *Eastern* and *Western* Emperours, by the Authority of *Ado*, *Rhegino*, *Philip* of *Bergamo*, *Platina*, *Voluterranus*, *Egnatius*, especially that of the Eastern Emperour *Michael*, which was published in St. *Peter*'s Church at *Rome*, and confirmed by Pope *Leo*.

[g] *Clementin. de sententia & re judicata.*] That Law was made by Pope *Clement* V. against *Henry* VII. 'That in the time of the *Interregnum*, or Va-'cancy after every Emperour's death, the Pope should have all the Power 'over the Imperial Countreys and Towns.

[h] *Blondus*, *Trithemius*, *Sabellicus*, *Cuspinian*, *&c.* and almost all Historians, do blame the Emperour *Rodolph* of *Hauburg*, for selling the Fees of the Imperial Towns and Principalities in *Italy*: —— But the Popes were well pleased with it, because it kept the Emperours at greater distance from them.

[i] Grot. *Respons. de Antichristo in Not. 6. of this Chapter.*]

[k] The Popes themselves pretend no other Right to the City of *Rome*, than the Donations of their Emperours; and these were upon occasion recalled: The most famous instance of which was no later than the year 963. when Pope *Leo* VIII. made a most solemn Renunciation of all the Imperial Donations that had been given to his Predecessors, and this for Himself and his Successors, to the Emperour *Otho* I. and his Successors; and to this subscribed the Archbishops, Cardinals, and all the Clergy there, and the Consuls, Senators, *&c.* and all the Civil Governours of the City of *Rome* and the Papacy, as is recorded by *Theodoric à Nyem.* There was indeed con-

continual Differences betwixt the Popes and Emperours about theſe Donations, and the Popes were not wholly in the free poſſeſſion of the Government of it, till it was given away by the Emperour *Charles* IV. who in lieu of it had the Golden Bull to chuſe the Emperour of the *Romans* in *Germany*. *Blondus* in his 2d *Decad. lib.* 10. gives that account of Pope *Innocent* VI. 'That he would not give him the Imperial Crown, but upon this Condi-'tion, *That he ſhould not keep his publick Meetings there, nor make any Order a-'bout the* Romans, *without the advice of the Pope*; *and that he ſhould not keep 'any conſtant Court at* Rome *or in* Italy.

Thus was the Emperour *Sigiſmund* brought afterwards to do much the ſame thing by Pope *Eugenius*, about the time of the Council of *Conſtance*, and that under the name of, *Confirming the Donations of* Conſtantine, *and of the other Princes.*

[l] Aventinus *in Annal. Boior. lib.* 7.] *Eberhard* Archbiſhop of *Saltzbourg*, about the year 1240. deſcribes the Uſurpations of the Papal Authority over the Imperial, with application to the Beaſt in the *Apocalypſe*.—— 'The Emperour, ſays he, is now no more than a Name: the Ten Kings 'who have parted the World amongſt them, do Deſtroy it rather than Go-'vern it.—— Under them is grown up that *little Horn, which has Eyes, and a 'Mouth ſpeaking proud things.* —— What can be clearer than this Prophecy? 'Turn over the Annals; all the ſtrange things which our Maſter fore-'warn'd us of, are already come to paſs.

Ludovic. à Bebenburg. de Jurib. Reg. & Imp. Rom. cap. 9] ſhews, 'That 'the Imperial Authority ſtands upon the ſame Title that *Charlemagne* left 'to his Sons by Inheritance; the way by Election ſucceeded into the ſame 'Right; and ſo the Imperial Power has ſtill the ſame Title over the Lands 'and Kingdoms that were ſubject to the *Roman* Empire, tho he is not in the 'actual poſſeſſion of them.

[m] Bellarmin. *l.* 1. *c.* 5. *de Tranſlat. Imp. Rom.*] proves, 'That the Weſtern 'Emperours Title to that part of the *Roman* Empire was acknowledged by 'all Princes, and *particularly* by the Emperour of *Conſtantinople*, after the 'confirming that Title upon *Charlemagne*. *And chap.* 12. *ſhews* the ſame to 'have been owned to the *German* Emperours by all Chriſtian Princes ever 'ſince the year 800. *And cap.* 5. *lib.* 3. *de Pontifice*, gives this proof of it: 'That for this cauſe the *German* Emperour has the precedence of all other 'Kings, tho far more conſiderable and powerful than himſelf. *And next*, 'That he has the Conſent of the Repreſentatives of the People of *Rome* for 'it. *Ludovic. à Bebenburg. de Jurib. Reg. & Imp. cap.* 11. *does firſt ſhew*, 'That 'the Imperial Coronation muſt certainly give the Emperours more than a 'Name; and that therefore it does give them a Title of Superiority over 'all the Territories that were under the Juriſdiction of the *Roman* Empire, 'tho they be not now *de facto*, or actually, under the Emperour's Power; 'as that he can legitimate Baſtards in them, in order to Inheritance; re-'ſtore thoſe that have been publickly diſgraced, to their Reputation again; 'make Laws, and ſuch-like things, which of right are only reſerved to 'the Imperial Power to do. And unleſs the King of the *Romans* got ſome-'thing which he had not before, by being made Emperour, he could not 'be ſaid to be *advanced to the Imperial Dignity*, which is the word in the

'Election:

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'Election: *Rex Romanorum in Cæſarem promovendus, & Imperator futurus*; 'and then the Law would be for *words* only, and not for *things*, contrary to 'C. *Communia de Leg.* 2. *& extr. de elect.* C. *Commiſſa.* and the difference of the *Names* would intimate no difference betwixt the *Things*, contrary to *Jura* 21. *diſtinct.* C. *Clerus &c. de Codicel. l. ſi idem.*

[n] See *Ludovic. à Bebenburg. Not. præcedent.*]

Idem cap. 15. ſhews how the Emperour has the *mediate* Power in all Kingdoms under the Juriſdiction of the *Roman* Empire, and the Kings the *immediate* Power.

To the ſame purpoſe is that *p.* 191, *&* 200. *S. Rom. Imp. Jus Publicum.*— 'The Emperour alone has the Power of Legitimating of Baſtards, of reſto-'ring the Diſgraced: and preſcription beyond the Memory of Man a-'gainſt Imperial Rights, is of no validity.— An Order of the Imperial 'Chamber is an Univerſal Juriſdiction over all the Subjects of the *Roman* 'Empire, as well thoſe that are its *immediate*, as thoſe that are its *more re-'mote* Subjects.

[o] See *Note the firſt upon the fifth Chapter.*

CHAP.

CHAP. VII.

The first Query, Whether at Justinian's *Recovery of* Italy *from the* Goths, *there had not been Two Changes of* Roman *Government since the time of the Vision?*

THus far there seems to be a general agreement amongst almost all kind of considerable Interpreters, who make The Beast to be a *Roman* Power in being at this present time; and this seems sufficient for the main use that is to be made of this kind of knowledg.

But because Mens minds are usually very uneasy under such a general assurance of the main foundation, without a more particular determination of the first rise, of the time of the *continuance*, and the *last period* of so formidable a power as that of the Beast, and the False Prophet is described to be; I will now proceed to propound my apprehensions about those particular circumstances; which is so much the more necessary, because almost all the applications of the many Characters and Properties of the Beast, do seem to depend upon such a particular determination.

And because I know it will be difficult to prevail with any who have framed to themselves an Hypothesis of their own about these things, to see any convincing proof for the way that I make choice of; To be civil to the Understandings and Assurances of *others*, I will now propound my own particular Application under the name of Queries, instead of Propositions, thô to my self they may appear to be of much the same strength.

I would therefore *first* have it considered,

Query 1. *Whether at the time of* Justinian's *Conquest of the* Italian Goths, *there had not been*, at least, *Two such Changes of the* Secular *Soveraign Power of* Rome, *since the time of the Visions about the Beast, as might be called Two different Heads of the Beast?*

For the *Secular* Soveraign Power of *Rome* at the time of the Vision, was the Imperial Government and Sixth Head (by *Prop.*

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Prop. 19. and 5.)—And the Imperial Government as the Sixth Head was changed, *at leaſt*, upon the ruin of the *Weſtern* Empire by the *Heruli* and *Goths* (by *Prop.* the 22.)—There remains then nothing more to be done for the determining of this queſtion, than to ſhow, That the Succeſſion of the *Heruli*, and *Goths*, to the Government of *Rome*, and *Italy*, did make a *new* Head of the Beaſt: For then it will not be queſtioned, but that, the Conqueſt of the *Goths* by *Juſtinian* did alſo make the other Head that *was to be revived.*

That the Succeſſion of thoſe Barbarous Kings at *Rome* did make a *new* Head of the Beaſt, appears from the definition of an Head of the Beaſt (*Prop. the* 21*ſt.*) For upon the ruin of the *Weſtern* Empire by theſe Kings, and their Reign over *Rome*, and *Italy*; The Supream *Secular* Power of *Rome* was changed, and another owned there in the place of it. Thô the *one* part of the Imperial Head remained ſtill ſound at *Conſtantinople*, yet by the change of the *other* part of it, which did more immediately preſide over the City of *Rome*, the Soveraign power of the *Romans* came to be divided betwixt a *King* and an *Emperor:* And ſo, that which was a form of Government *purely Imperial* before, came to be a mixture of Kingly and Imperial Government.

For that the *new Kings* of *Italy*, and the *Eaſtern Emperours*, made ſtill but *one* Supream form of *Roman* Government, thô divided in the Seats of their Empire, appears from the ſtate of the Imperial Government before the ruin of the *Weſtern* Empire by theſe Barbarous Kings. The *Eaſtern* and *Weſtern* Emperor were then but one, and the ſame Imperial Head, Thô they had Two different Kingdoms; they had both of them their Authority from the [a] ſame people and Senate of *Rome*; and therefore were there *half* the Senate, and *one* of the Conſuls, ordinarily reſiding at *Conſtantinople*. The Laws alſo of the Empire were joyntly ſubſcribed by both, and do now in the Code bear the names of both the Emperors; and it is the Subject of a great part of *Paneirollus*'s Explication of the *Notitia Imperii*, to ſhow, that the Military Enſigns, and the Arms of the chief Dignities of the Empire, were almoſt every one of them Figures on purpoſe contrived by the Emperors, and given by their Authority to repreſent the *Unity* of the *Roman* Empire all over the World under the divided ſhares of the Two Imperial Heads of it, as has been before obſerved, page 148. And thus were the Two Em-

Chap. xvii. pag. 157, 158.

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Empires, but like the Two Provinces of the Two Conſuls of *Rome*, which nevertheleſs were but *one United* Supream Government of the *Romans*. Rev. XIII.

Now all the change of this Imperial Partnerſhip in the Government, by the change of the *Weſtern* Empire, was the introducing the *Kingly* power into that ſhare of the Empire.

For in every thing elſe, The new Kings obſerved [b] the *old form* of Government which they found in uſe at their coming to the Crown, as appears from all the Hiſtory of their Government; They changed no *Roman* Cuſtom, ſays *Rubeus*. And it may more particularly be ſeen in *Caſſiodorus's Variarum*, That they retained all the ſame Magiſtrates, by which the Government of the *Weſtern* Empire was adminiſtred. See References. H. Rubeus Hiſtor. Raven. P. 128, 167.

Beſides, the fall of the *Weſtern* Empire was in the time of *Zeno* Emperor of the *Eaſt*; and *Zeno* could not be leſs a part of the Supream Government of *Rome after* the fall of the *Weſtern* Empire, than he was *before* the fall of it; becauſe he had his part of the Senate of *Rome*, and the choice of one of the Conſuls ſtill continued to him all the the time of *Odoacer* the Conqueror's Reign; and [c] by his own Authority did *Zeno* firſt make *Theodorick*, who Conquered *Odoacer*, *one of the* Roman *Conſuls*, *Adopted him* for his Son *like a new Cæſar*, then *gave him* a formal Commiſſion for the Government of *Rome* and *Italy*, as the Emperor *uſed to create another Emperor* to ſhare with him in the Government; and *from that time* was there much the ſame Union in the Publick Acts of the Government betwixt the *Gothiſh* Kings, and the *Eaſtern* Emperors, that there had been *before* betwixt the *Eaſtern* and *Weſtern* Emperors. Accordingly do we find the dates of the *Decretals* of the Popes of thoſe days, to have the mention of the years of the *Gothiſh* Kings, as well as thoſe of the *Eaſtern* Emperors. See References.

As for their *occaſional differences*, That was no more than what uſed to be ſometimes betwixt the two Emperors, and muſt neceſſarily be ſometimes betwixt *the moſt united* Soveraigns, as it is expreſly intimated by *Sigonius*, as the Caſe between *Zeno* and *Odoacer*, Lib. 15. *de Imperio Occid.* *Zeno*, ſays he, took *Odoacer's* Invaſion of *Italy* ſo ill, that he would have *no Society of the Empire* with him; which ſhows by the way, That the *Agreement* of the Emperors with the following Kings of *Italy*, was *the ſame kind of ſociable Government* of the *Roman* Empire, that

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had been *before* uſed amongſt the *Eaſtern* and *Weſtern* Emperors. Thus was *Theodorick* [a] choſen King of *Italy*, and of *Rome*, by *Zeno* and the *whole Senate*, and with pomp accompanied by them out of the City in his Robes of State; He is received at *Rome* for their King with the Applauſes, and Acclamations of the People, and the Honours of the Senate.

After a ſmall difference with *Anaſtaſius* the next Emperor, in [c] the beginning of his Reign, *Theodoric* begs Peace of him, with an acknowledgment of his Superiority over all the World; and moves him to it by this conſideration, That *theſe two Commonwealths of the Eaſt and Weſt, were always one body under the former Princes; And there ought to be but one Will, and one Judgment in the Kingdom of the* Romans.

And *Onuphrius Panvinius* obſerves, *Faſtor.* pag. 308. That *Theodoric* enjoyed the Government of *Italy*, *by the conſent* of *Anaſtaſius*; and the very *difference* betwixt them at the beginning of *Anaſtaſius* his Reign does ſhow, what opinion *Theodoric* had of his being the Emperor's *partner* in the Government of the *Weſt*: For upon *Anaſtaſius*'s conferring the honour of *Conſul*, and *Auguſtus* upon *Chlodoreus* King of the *Franks*, *Theodoric* is ſaid to have declared War againſt him, for the Provinces of the *Weſtern* Empire.

Pomponius Lætus.

A manifeſt inſtance does he give of his owning the *ſame conjunction* with the *Eaſtern* Empire, that the *Weſtern* Emperors before him did teſtify by their *joynt* Suffrages, in chuſing of each of their Conſuls. He ſends to that Emperor to joyn his Suffrage with his own in [f] the choice of *Felix* for that years Conſul, that he might ſhow his care of both the Commonwealths; And [g] *Verientius*, *Theodoric*'s *Comes domeſticorum*, was choſen *Conſul* with the *Emperor Anaſtaſius*. And the *joynt conſent* of the two Emperors in the choice of their Conſuls, was one of the moſt remarkable teſtimonies of their perfect concord in the ſame common Government of the *Roman* Empire: For the [h] Conſulary dignity was always accounted the next in Degree and Honour to that of Emperor.

In the time of the *Gothiſh* Kings we do alſo find the ancient Enſign of Honour continued to be carried before thoſe of the Conſulary Dignity, which had been [i] uſed ever ſince the diviſion of the Empire, to ſignify the *Unity* of the two Emperors in the *Roman* Government; And which *Pancirollus* ſays (p. 46.

Notit.

Notit. Orient.) That it was the *chiefeſt* of all the Enſigns of Publick Authority; And that was, to have the *Heads of both the Princes* of the *Eaſt* and *Weſt* carried before them upon a Mace: As may be ſeen in the Forms of the *Gothiſh* Kings Letters to the new Elected Conſulary Magiſtrate, *Caſſiod. Var.* Lib. 6. Epiſt. 20. *Vultus quinetiam Regnantium, &c. The Faces of the Princes are carried before thee in Pomp, That thou mayſt be Reverenced for the Authority of the Governors.* And again, *The name of Conſul beſpeaks thee to be Merciful:* And the *Images of the Princes declare that thou oughteſt to be feared.* And there were Two and Twenty of theſe Conſulary Magiſtrates in the *Weſtern* Diviſion, which appear to have continued to the time of *Juſtinian. Pancirol. Notit. Imp. Orient.* p. 249. The ſame Figure had the chief Military General engraven upon the backſide of a Book, *Id.* pag. 56. Rev. XIII. N. B.

Athalaricus [k] after *Theodoric*, Sollicites the favour of *Juſtinian*, that they might continue *in Peace and Union, as his Father* had done; and commemorates the former Emperors kindneſſes, in making his Grandfather *Conſul* at *Conſtantinople*, and his Father *Conſul in Italy*; For his Father *Eutharicus* was [l] Conſul with the Emperor *Juſtin*; and his Father's Conſulſhip in *Italy* is an evident ſign of the joynt ſuffrages of both the Princes for the Conſul of *Rome*, eſpecially when it appears, that [m] *Lutharicus* was once the Conſul of the *Eaſt*, *viz.* when he was Collegue with *Roatheus* the *Weſtern* Conſul. *Onuph. Panci. Faſtor. Anno* 510.

He profeſſes the ſtrength of his Kingdom to lye in his good correſpondence with the Emperors; and mentions [n] his Father's being his *adopted Son*, like thoſe who were made *Auguſti* or *Partners* of the Empire by others, and deſires the ſame for himſelf.

Amalaſuntha, and *Theodohadus*, after the death of *Athalaricus*, ſend the ſame profeſſions of Amity, and deſire *an Union* betwixt the Two Kingdoms, as that which was then confirmed by long [o] Cuſtom, and become *like a Law* betwixt them: And they both ſend to the Emperour for leave to tranſport [p] *Marble* for the Ornament of *that* Roman *World, and Commonwealth, which they expreſs his glory to be concerned in*; and *Theodohadus* in particular ſends his recommendation of a Petitioner to him about the Affairs of the Church at *Ravenna*, *notwithſtanding* that *Ravenna* was *Theodahadus* his Royal Seat: But the *Goths* being *Arrians*, they committed the chief care of the *Orthodox* to the Emperour.

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Vitiges pleads with the [r] Emperour *Justinian* for Peace in the same stile; shows him *how much* Rome, *the Head of the world, had suffered by the War, moves him to Peace, by the consideration of the advantage of both parts of the* Roman *Commonwealth by it*, and the Examples of all former Princes; and sollicites the [s] concurrence of the great Men of that Court with him in that motion, *upon the account of the common Liberty of the* Roman *Nation.*

The Senate also of *Rome* it self uses the same motive to *Justinian* for Peace, [t] *because* Rome *ought to be his care*, and therefore not to be suffered to be ruined upon his account; And that it was his Agreement only with the *Goths*, that made that City find favour with them, because of his concern *in the common Interest of the* Romans.

And well worth the perusing for this purpose, is [u] That *Prosopopœia*, which the Senate represents to *Justinian* in the name of the City of *Rome*, *as his peculiar City*, that *ought to be his care* and concern; and that he ought to maintain Peace and Unity with the *Goths* for her sake.

It is also a remarkable observation of *Joh. Fersius Silesius* to this purpose in his Book *de Præfect. Prætor.* That *Justinian* demanded of the *Gothish* King as the condition of the Peace, That he should never set up his Statue, without *Justinian*'s in an higher eminency than his own, and at the Right hand, as the more Honourable place; which confirms the former Custom of *setting up both the Princes Statues* to signify *one* Empire in *common* to them both, thô the Emperour would have the precedence.

Again, *both* the *Eastern* Emperours and *Gothish* Kings had the name of *Rerum Domini*, or Lords of the World, from *the same City of* Rome, which was then called, *The Head of all things.* Of the Emperours, it is unquestionable; and [x] of the *Gothish* Kings it is no less certain, from *Lib.* 11. and 12. *Cassiod. Variarum*, in above Twenty several instances of that Title. And *both Emperour and King* were represented *together* in *Italy* at least, as the one conjoyned Soveraign Authority of the *Roman* Empire, as appears from the before cited form of the Kings Letters to the new elected Consulary Magistrate, where the Heads of *both the Princes* are said to be carried before them.

Pag. 186.

And accordingly we find the Dates of the Pontificates in those times, to have the King of the *Goths*, as well as the *Eastcra*

ern Emperour signified in whose time the *Popes lived*. The Wars betwixt the *Goths* and *Justinian*, are no greater objection against their being One Head of the *Romans*, than the Civil Wars betwixt the Two Consuls, *Sulla*, and *Cinna*, &c. Or the Wars betwixt the Two Emperours of the *East* and *West*, who yet for a while, at least, are *acknowledged by the chief Adversaries* of my opinion to have been one of the Heads of the Beast. [Rev. XIII.

From hence then it may be certainly concluded, That so considerable a change of the Form of the Sovereign power of *Rome* is sufficient to give it the name of one of those two last Kings of the Eight, *Rev.* 17. 10, 11. which should come *immediately after* that Imperial Sixth Head which Ruled at the time of the Vision; for it has all the qualifications of one of those Kings; That is, it is a change of the Supreme Government of *Rome*. And to know what kind of change of that Government is sufficient for the Title of one of these Kings, one must consult the Examples of those, which were past *before it*.

It is certain, That the five first changes (called the *five* Kings *past*, and *one* in being) could be nothing but the change of the name *of the Civil Sovereign power*, let them be what they will in particular: For there was *one* and *the same Religion* in them all. There are then *five* plain instances in the same Figure, to justify the making of this change of the name of the Civil *Roman* Government at the ruin of the *Western* Empire to be one of those Two Kings of the Eight, which were to come after the Imperial Sixth Head, that was the King at the time of the Vision.

Besides, There is also the example of the Ten Horns, or Ten Kings (represented by them) to show the difference betwixt the Supreme powers, which they signified, to be nothing but *outward civil* differences. For those Ten Kings are said to be of one and the same Religion, to be of *one mind*, and to agree together in false Worship. Rev. 17. 13, 17.

Here are then *Sixteen* instances in the same Figure, to show that the change of the *Civil Form* of *Roman* Government by the *Gothish* Kings was sufficient to make them to be accounted one of those Two Kings that were to come after the Sixth King, that Ruled in St. *John*'s time.

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If further we conſult the uſages of the Figures in *Daniel*, that ſignify Kings, we ſhall find there, that the *only note of diſtinction* to know different Kings by, is ſome outward civil difference, either upon the account of a different Dominion, or for being another name of the Civil Government in the ſame Dominion; and the number of the inſtances of that kind in that Prophecy are about Thirty.

So that there ſeems to be no manner of reaſon, why this change of the *name* of the Sovereign Power of *Rome*, by the *Goths* ſucceeding the Imperial, ſhould not be one of thoſe Two Kings, that were to come after the Imperial, ſince All the Eight Kings are agreed to be ſo many changes of the *Roman* Government.

And thô it ſhould be ſaid, That the *change of the Religion* of the Empire by *Conſtantine*, was one of thoſe Kings; yet ſince the different kind of the Civil Government under the ſame Religion, have been found to be the difference betwixt *all* the Kings *beſides*, that are figuratively mentioned in *Daniel*, or the *Revelations*; This conſtant uſage of Prophetical expreſſions, in above Sixty Inſtances, is ſurely warrant enough to make that remarkable change of the Civil Form of the Sovereign Power, at the fall of the *Weſtern* Empire, to be *another* King, thô the Religion might continue the ſame.

Now if this change of the name of the Civil Government by the *Goths*, were either the Seventh or Eighth King after the Imperial, then it muſt make a *new* Head, becauſe it is one of the *firſt and cleareſt Propoſitions* that has been advanced, That every one of thoſe Eight Kings are one of the Seven Heads of the Beaſt, by *Prop.* the 5*th*.

Refer-

References to the Seventh Chapter.

[a] SEe *Note the ſecond on Chap.* 3. Grotius *de Jure Bell. & Pac. lib.* 2. *c.* 9. *Art.* 11. and in the Annotat.

Onuphrius Panvinius lib. Faſtor. does frequently make mention of the *Conſtantinopolitan* and *Roman* Conſuls, and ſhews them to have been indifferently choſen from either of thoſe Cities. See *Pancirollus* in *Note* 2. *Chap.* 4.

[b] *Sigonius de Occident. Imper. lib.* 15.] *Odoacer* did humble the Authority of the Senate and Conſuls, — but in every thing elſe he retained the *Old Conſtitutions of the Commonwealth*, and the Rights and Names of the Magiſtrates; — gave the Biſhops and Churches their due reſpect. —— And ſpeaking of *Theodorick* after him, *lib.* 16. —— He retained the *Roman* Magiſtrates; and becauſe he reigned *by the Emperour's Favour, and the Conſent of the Senate*, he laid aſide his own Country Habit, and wore the Purple and the Royal Robes; —— He ſet up a Kingdom every way like the ancient Weſtern Empire.

Joan. Ferſius Sileſius de Præfectura Prætor.] *Theodoric* retained ſtill the *Roman* Laws and Cuſtoms, and the *very ſame Magiſtrates*; ſo that the Citizens of *Rome* were *aſhamed* to create them themſelves.

Caſſiodor. lib. 3. *Variar. Ep.* 43.] *Theodoric* ſays, 'We delight in governing 'according to the Laws of the *Romans*, whom we deſire to maintain by 'our Arms. —— *And all over that Book, nothing is more frequent than* 'the 'mention of the *Roman* Commonwealth for the Kingdom of the *Goths* in 'Italy. *And the whole buſineſs of it is*, The Kings or Governours Letters for the adminiſtration of the Civil Government after the ſame manner, and by the ſame kinds of Magiſtrates, that the Weſtern Empire had been govern'd by before.

Hieron. Rubeus Hiſtor. Ravennat. pag. 867. *ſpeaking of the* Gothiſh *Government in* Italy: —— 'But altho *they changed not any* Roman *Conſtitutions*, as 'the Senate, the Præfects, the Comites, the Curators, and the like; yet they 'did ordinarily model them after their own faſhion, but yet all in imitation 'of the *Roman* Laws and Dignities.

And pag. 128. 'Then began *Italy* to breathe, and flouriſh again; and '*Theodoric*, when he ſaw the *Romans*, whom he had an affection for, very 'much bent upon their *ancient Liberties*, he commanded all things ſhould 'be adminiſtred by *Roman* Magiſtrates; —— He committed the whole 'Government of the City to the Senate and People of *Rome*; but ſo, as that 'he himſelf choſe the Præfect of the City.

[c] Jornandes, *who was the* Gothiſh *Biſhop of* Ravenna, *in the time of the Reign of the* Goths *in* Italy, *gives this account of King* Theodoric, *in his Book* De Rebus Geticis, *ſect.* 86.] 'Zeno, upon the report that he heard of *Theo*-'*doric*, then choſen King of the *Goths*, invites him into the City; and re-'ceiving him with Honour, placed him amongſt the Nobles of his Palace. '— And after that; to ſhew him greater Honour, he adopts him his Son 'for the Wars, and gave a Triumph in the City at his own Coſts; ——

'then

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'then made him Conſul in Ordinary, which is the higheſt Honour in the 'Empire —— But *Theodoric*, weary of living idle, begs of *Zeno* that he 'would give him leave to try his Fortunes for the recovery of *Italy*, which 'had been a part of the *Roman* Empire, and contained in it that City, which 'was Head and Lady of the World. — *For it is better*, ſays he, *that I, who 'am your Son, ſhould poſſeſs that Kingdom by your Gift, than one that tyrannizes 'over your Senate and Commonwealth; for if I be Conquerour, I ſhall hold it as 'your Gift and Favour.*—— Which *Zeno* hearing, did yield to his deſire, and ſent him away with Honour, recommending the Senate and People of 'Rome to his Care.

Blondus Decad. l. 3. pag. 32. *ſpeaking of* Theodoric's *Petition to* Zeno: '—— When *Zeno* had reported this to the Senate, they voted, That it 'was not only very reaſonable, but that it ought freely to be offered him 'of their own motion; wherefore *Zeno*, when he had honoured *Theodoric* 'with a conſecrated Veil (*which was then the ſureſt Confirmation of the Empe-'rour's Grant for any thing*), ſent him away, with a recommendation of 'Italy, and the Senate and People of *Rome*, to his Care.

Carolus Sigonius de Occid. Imp. lib. 15. *concerning this Grant to* Theodoric. —— 'Zeno thereupon gives him a Grant of *Italy*, by a publick In-'ſtrument (*per Pragmaticum*), putting a conſecrated Veil upon his 'Head.

De Tranſlat. Imp. Rom. in German. —— Amongſt the reſt of the proofs that he gives of the Tranſlation of the Weſtern Empire upon *Odoacer* and the *Goths*, brings this for one; 'That *Theodorick* had the Grant of it by the 'Conſent of the whole Imperial Senate; for which he quotes *Sigebert*, *Abbas 'Urſpergenſis*, &c. And that he was the *Emperour's adopted Son*, and made 'Conſul, which was next in Dignity to the Emperour, and had a conſe-'crated Veil from him, which he ſays was the Imperial Purple. And 'that Pope *Symmachus* was ſubject to him; and that he governed all the 'Biſhops of *Italy*.

Ibid. *As for the Name of* King, *he proves from* Baldus, *Examp. Col. fin. de probat. & in lib. penultim. C. de donat. inter Vir. & Uxor.* 'That a King 'in his Kingdom, is the ſame with an Emperour: the Emperours ordina-'rily called themſelves *Kings* as well as *Caſars*, *Auguſti*, *& Emperours*.

[d] See *Not. præced.*—— *And* Sigonius *de Occid. Imp.* l. 16. *ſays of* Theo-'doric, 'That he conformed himſelf to the Purple of the *Roman* Princes, 'and laid away the Habit of his own Country, becauſe he was made King 'of *Italy* by the *Roman* Emperour and Senate. *And* Blondus *ſays, pag.* 37. *Decad. l.* 3. 'That *Theodoric* was received at *Rome* with the applauſe of the 'Senate and all the people.

Hieron. Rubeus Hiſtor. Ravennat. pag. 122. *ſays*, 'That *Zeno* and the Senate 'conducted *Theodoric* out of the City in his Robes of State.

[e] *Caſſiodor. Variar.* l. 1. Ep. 1. *Theodoric* to *Anaſtaſius*; wherein thoſe mentioned expreſſions are found, and amongſt them an Acknowledgment 'of frequent Meſſages from *Anaſtaſius*, To love the Senate, To obſerve the *Roman* Laws, To take care of all the Members of *Italy*; *which ſhews* how much the Weſtern Empire was ſtill accounted by the Eaſtern Emperours to 'be a part of the *Roman* State, as it had been before, in Union with the 'Eaſtern.

[f] *Caſſic.*

[f] *Cassiodor. Variar.* lib. 2. Ep. 1. *Theodoric* does first acquaint the Emperour *Anastasius*, That he himself has chosen *Felix* for Consul; and then recommends him to him to join his Suffrage with him, according to the old Custom of the joint Consent of both the Eastern and Western Princes in that Choice.

Onuphr. Panvinius Fastor. p. 61. *&p.* 290.] shews how the Consuls were chosen at *Rome* and *Constantinople* in the time of the *Gothish* Kings, and gives a particular Account of all the Consuls of the West and East.

[g] See *Onuph. Panvinius Fastor.* p. 308. Anno 507. *Cum Anastasio Augusto Consul Venantius Theodoric Comes domesticorum.*

[h] See *in Note* 25. *chap.* 4. *Justinian. Novell.* 105. 6. *Cod. Theodos. Tit.* 6, 7.

[i] See *chap.* 17. *Pancirollus* about the Ensigns of Authority carried before all the great Magistrates in the time of the division of the Empire.

[k] *Cassiodor. Variar.* l. 8. Ep. 1. *Vos avum nostrum in vestrâ civitate celsis curulibus extulistis. Vos genitorem meum in Italiâ palmatæ claritate decorâstis.*

Cassiodor. Variar. l. 11. Ep. 1. It appears by the Letter of *Cassiodorus* to the Senate, That *Justinian* had taken advantage of the Death of *Theodoric* to invade the *Gothish* Territories in *Illyricum*, while things were unsetled under the young Prince *Athalaricus* and his Mother; but that he was well repulsed in the Attempt, and that the *Goths* had gained upon the Eastern Empire in these parts. — 'In the very beginning of her Reign (*says he of* 'Amalasuntha *and* Athalaricus) when Attempts are usually made, by rea-'son of the unsetledness of new Changes, the Army made the *Danube* part 'of the *Roman* Empire, in spight of the Prince of the East. It is well e-'nough known what the Invaders met with; which I purposely omit, 'lest the Genius of a Social Prince (that is, *then in a League of Peace*) should 'put on the blush of a Traytor.

[l] *Cassiodor. Chronicon* pag. 702.] *D. N. Eutharicus Cillica, & Justinus Aug. Cos.* 'And there does *Cassiodorus* describe the Pomp in which *Eutharicus* ap-'peared at *Rome* in the time of his Consulship, after which he returned to 'his Father *Theodoric* to *Ravenna*.

[m] *Onuph. Panvin. Fastor.* p. 308. Anno 510. '*Eutharicus Consul Orientalis*, '*cum Boethio Occidentali.*

[n] *Cassiod. Variar.* l. 8. Ep. 10.] 'He was also made your Son for the Wars, 'in order to a closer Union. — This Name you will more fitly bestow 'upon so young a Man as I am, since you have given it to those that were 'much older.

[o] *Cassiod. Var.* l. 10. Ep. 1, 2.

[p] *Cassiod. Var.* l. 10. Ep. 8.] *Justiniano Aug. Amalasuntha Regina.* — 'For it is fit that the *Roman* World should be embellished by your assist-'ance, which the love of your Serenity does illustrate.

And *Theod.* Ep. 9.] 'It is but fitting that you should willingly grant us 'those things, which, if we were negligent of, we ought to be stirred up 'by your Clemency to set about; for, without question, all must be very 'pleasing to you, whatsoever shall be done by us for the Ornament of *Ita-'ly*, because it is to your Honour, whensoever the Glory of our Common-'wealth is advanced.

[q] *Idem* l. 10. Ep. 15.

[r] *Idem* l. 10. Ep. 32.] *Vitiges R. Justiniano Aug.* — 'That you may do 'after your usual manner, that both the Commonwealths may continue 'in Concord, and that according to the manner of the Princes that have 'gone before, *&c.*

[s] *Idem* l. 10. Ep. 33.] *Magistro officior. Vitiges R.* — 'For tho I may be 'thought to have deserved less of you, yet have some regard to the *Roman* 'Liberties, which by the Tumults of War are every-where violated.

[t] *Cassiod. Var.* l. 11. Ep. 13.] *Justiniano Aug. Senatus Urbis Romanæ.* — 'It is a very just and necessary thing to petition for the security of the '*Roman* Commonwealth, of one that is a pious Prince of it, because it is 'reasonable for you to desire all that may contribute to our Advantage 'or Liberty, *&c.*

[u] *Ibidem.* 'Be not thou the cause of my Ruine, who hast always con-'tributed to the Joy of my Life ——— Do not ruine by Discord, whom 'thou oughtest to defend by War. ——— Joyn Councels (with the King) 'and unite your Forces, that whatsoever may be to my Advantage, may 'redound to your Glory.

[x] *Idem* l. 11. Ep. 1, 8, 10. l. 12. Ep. 3, 5, 6, 11, 18.

CHAP.

CHAP. VIII.

The Second Query, Whether the Reign of the Beast did not begin with Justinian's *Conquests of the* Italian Goths? *This endeavoured to be demonstrated. Eighteen Objections answered.*

AFTER what has been said for the making the *Gothish* Kings *one* of the Eight Kings, it will easily be granted, that *Justinian*'s Conquest of the *Goths* in *Italy* must make *another* new Head, because it had the same qualifications that the *other* before it had for being one of the Two Kings after the Imperial, that ruled at the time of the Vision; that is, It was a very remarkable change of the *name* of the Civil Sovereign Power of *Rome*, which is the only constant difference betwixt all the Changes in the same Empire, that are to be found in *Daniel*, or the *Revelations*; And Examples are the Rules that are to be followed in Interpretations (by *Rule* 2, and 3.) Now if this be once granted, it seems to be scarce worth the making it a question,

Whether the first Rise of the Beast were not upon the Conquest of the Goths *in* Italy *by* Justinian? Query 2.

For the Beast is in being at this present (by *Prop.* 23.) And he could not arise either before or after *Justinian*'s Conquest.

1. *Not after it.* For at that time there had been at least two Changes of the *Secular* Government of *Rome*, since the time of the Vision (by *Query* 1.) —And the last of these two Changes is the Beast (by *Prop.* 20.)

2. The Beast could *not* arise *before* that time. For then at *Justinian*'s Conquest there would have been another Change of the Civil Government of *Rome*, and so would the Beast have been put an end to; but the time of the Beast is not yet past (by *Prop.* 23. and *Coroll.* 4. *Prop* 15.) Now if the first Rise of the Beast could be neither before, nor after *Justinian*'s Conquest, it must necessarily be at the same time with it.

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The whole ſtrength of this proof does lie upon the general Notion of Heads, and Horns, in *Daniel*, and the *Revelations*, and the *conſtant mark* of their diſtinction from one another; And the *mark* of their diſtinction from one another in all the known Examples of Figures in both theſe Prophecies, is nothing, but either a diſtinct juriſdiction, or a different name of the Civil Government, and not any differences from one another in point of *Religion*, or *any other accidental qualifications*.

The differences of the Heads, or Horns, that are deſcribed to be in Rule in the ſame Kingdom all at one time, are nothing but diſtinct civil Juriſdictions in that one Monarchy.

Obſerv. 4. Prop. 16.

The differences betwixt Succeſſive Heads, or Horns, in regard of the Succeſſive Change of the ſtate of the Beaſt, are nothing but new names of the Civil Sovereign Power of that Monarchy. If the change be from one to many, then it ſignifies the divided ſtate of that Monarchy, and the change of the Monarchical Form of it into many diſtinct Principalities ruling in it; as may be ſeen in the Example of the Fourth Beaſt with the Ten Horns, in the 7th Chapter of *Daniel*, and in the He-Goat, of the 8th Chapter, with the *firſt* Horn, and the other *four* after him. If the Change be repreſented by ſingle Heads, or Horns, coming after one another, then every Head, or Horn, ſignifies a new name of the Ruling Power of that Monarchy, without any diviſions in it. So, as has been ſhown, does the Second Horn of the Ram of the 8th Chapter of *Daniel*, ſignify the Succeſſion of the Sovereign Power over the ſame Nation of the *Medes* and *Perſians*, by the name of the King of *Perſia*, in the place of the King of *Media*. And the ſix firſt Heads of the Beaſt in the *Revelations*, that are deſcribed as ſucceeding in order, do all ſignify the ſeveral changes of the name of the chief Ruling Power of the *Romans*.

By theſe Examples it appears, That the only Conſtitutive or Eſſential difference of an Head of the Beaſt, is a new different name of the Civil Power that rules in chief; And therefore there ſeems to be no ground from the known Examples of the ſignification of Succeſſive Heads, or Horns, to make the riſe of the Chriſtian Religion, in the Imperial Head, by *Conſtantine*, to be a new King of the Seven, whenas the *ſame civil Form of Government* continued under the *ſame name* of the Imperial Government, or the Government of Emperors.

If

If the many inſtances of this kind in *Daniel*, and the *Revelations*, which (counting the three ſhows of the Seven Heads, and Ten Horns in the *Revelations*) are more than ſeventy, be of any force, then the Imperial Government cannot be ſaid to be changed by the Succeſſion of a new King, till there be another different Form of Civil Government ſet up at *Rome* in its place, under *another name*; And then the Imperial Form, which is ſaid to be in being at the time of the Viſion, will continue the ſame, till the *Weſtern* Empire was cut off by the *Heruli*, and *Goths* of *Italy*; which will ſhew it to be neceſſary for the return of the Imperial Rule again over *Rome*, by *Juſtinian*, to be the *Eighth*, *which was one of the Seven*, that is, *the ſixth returned into being again.* Rev. XIII.

The Riſe of the Beaſt with *Juſtinian*, may be thus further confirmed.

The Beaſt is the Eighth King, *and was of the Seven*, Rev. 17. 11. and therefore was one of the Seven Kings, who had been in Rule before, and was returned into it again (by *Coroll. Prop.* 4.) But he could not have been the Seventh King, that was in Rule before, becauſe then he would have been the Seventh ſtill continued, and not a new King with the name of an Eighth. *See Coroll. Prop.* 18.

The Beaſt therefore muſt have been either the Sixth King, that is, the Imperial Government returned into Rule again, or one of the other five *before* it. But before the time of *Juſtinian* there was neither any reſtauration of the Imperial Government of *Rome*, that was fallen from it *before*, nor any new reviving of any of the *other five* Governments of *Rome*, which were before the Imperial.

1. It will be objected, That this would make the Imperial Head to continue unchanged from the time of the Viſion, to the fall of the *Weſtern* Empire; whereas the Sixth Head ſeems plainly to be repreſented to have its deadly wound upon the Dragon at *Conſtantine*'s Converſion of the Imperial Head to Chriſtianity. For immediately after that, in the 13th Chapter, is the Beaſt ſhown with his *Head wounded to death*, and *yet healed again*, after the Dragon had been ſaid in the 12th Chapter to have been thrown down from Heaven. Objections. Rev. 12.

All that can be made appear from the fall of the Dragon (ſuppoſing the Application of it to the fall of Paganiſm by *Conſtantine*'s Converſion) is, That the *Reign of Diabolical Rage in the Imperial* Anſwer.

Rev. XIII. *Imperial Head againſt the Chriſtian Church*, was then at an end, and that *Chriſtianity* was mounted on the Throne *inſtead* of it. But there is no manner of hint about the end of the Imperial *Head it ſelf*, or of the change of it for a new Head; It is *only* the change of the Reign of the Devil in that Head, and therefore is it ſaid to be *Satan* only caſt down: And though one would judge this to be a great change of Affairs, yet there was no reaſon from hence to make the loſs of the Dragon's Power the *end of an Head*, becauſe his Power never was *the beginning of one*; The Imperial Head had not its denomination or diſtinctive Character from the other Heads upon the account of the power of the Dragon in it, and therefore it cannot ceaſe to be an Head, *only* for having that power caſt out of it.

That it was not the power of the Dragon that was the diſtinguiſhing Character of the Imperial Head from thoſe that were before it, is certain. For the Red Dragon with the Seven Heads and Ten Horns, muſt neceſſarily be ſome *Roman* Power perſecuting the Church of God: And then it muſt 1. Either begin at *Pompey's* Conqueſt of *Judæa*, which was in the time of the Conſulary Government, and continued in the Dictatorſhip of *Julius Cæſar*; and ſo the Red Dagon would be in one or two Heads *more* beſides the Imperial, and therefore could not be *the mark of diſtinction* betwixt them and the Imperial: If ſo, then the continuance of the Imperial Government *without the Dragon in it*, has all reaſon to be accounted the *ſame Head* ſtill, ſince the Dragon was no part of the eſſential difference of the Imperial Head from the two others that went before it; and therefore does the caſting out of the Dragon out of the Imperial Head, make no change of that Property which made it an Head: Or, 2dly, The Dragon muſt be the *Roman perſecution* of the Chriſtians. And then the Imperial Head would have been begun *a long time before* the time of the Dragon in it; which would plainly ſhow, that as the Imperial Government was an Head of the Beaſt *before it was poſſeſſed* by the Dragon, ſo muſt it continue the ſame Head of the Beaſt *after it was diſpoſſeſſed* of the Dragon.

v. 3. 2. And whereas this Opinion ſeems to be countenanced from the immediate conſequence of it in the 13th Chapter, which is the appearance of an Head wounded to death, and healed again; It is to be conſidered, that the maintainers of this Opinion themſelves do allow at leaſt 140 years ſpace, betwixt the Fall of the Dragon,

Dragon, and the Riſe of that other Beaſt: And then there is no Argument at all from the nearneſs of the two Viſions to one another, either to interpret that Fall of the wounding of any of the Seven Heads, or to make ſo little a diſtance of ſpace betwixt the Fall, and the Riſe of the Beaſt. Rev. XIII.

There is a plain mention of *a flood caſt out of the Dragon's mouth*, which in Prophetick Language ſignifying an *inundation of vaſt multitudes of People*, does give opportunity and time enough for the wounding of the Head, and the *healing it again*; and this diſtance betwixt them is by our Adverſaries ſaid to be 140 years. Rev. 12. 15.

Indeed this very 13th Chapter does ſhew the power of the Dragon to be *wholly ſpiritual*, conſidered by himſelf; For he is repreſented here as active as he was before he was caſt down; which ſhews that he was only *an Evil Spirit in one of the Heads*, and *not the Head it ſelf*. For then his caſting down would have been *the Dragon's deadly wound*, as the Head of the Beaſt, that was before paſt, is repreſented to be ſo wounded; whereas the Dragon is as much in action *after* his fall, as he was *before*. He was then the ſame ſpiritual Power when he was *in the Head*, and when he was *caſt out of it*; and therefore *diſtinct* from it.

3. It will be further urged, that this would make the Imperial Head continue an Head of the Beaſt after it was turned Chriſtian, whereas the Heads of the Beaſt are ſaid to have the *names of blaſphemy* upon them.

But it is known, that things are called by the name of that which is moſt predominant amongſt them; And ſince the time of the Chriſtian Emperors in that Head was inconſiderable, in compariſon of the time of Heatheniſm, the Objection has no weight in it.

4. But then it ſeems harder to anſwer that Character upon the Seventh Head, or *Gothiſh* Kings.

It will not be ſo very difficult if it be conſidered, That the Seventh Head is the *mixed form of Imperial and Regal Government*; For it is not hard to find the beginning of that degeneracy of Chriſtianity, which is called *Blaſphemy*, in the eſtabliſhed *Roman* Religion [a] of the *Eaſtern* Empire at that time. And however different the *Goths* might be from the *Romans* in Opinion, yet we have [b] *Petavius* his acknowledgment, That *Theodorick*, whoſe Reign was the beſt part of the whole time of the Reign of the

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Goths in *Italy*, did *defend the Rights and Liberties of the* Roman *Church with the greateſt care and faithfulneſs*; And we find much the ſame account of thoſe who ſucceeded him.

We are alſo informed, that in the point of the Honour of the Saints, the *Arrian Goths* were of the ſame Opinion with the *Romans*; and they are alſo charged with the giving Chriſt divine worſhip, though they judged him to be but a Creature, which is apprehended to be an Idolatrous Worſhip.

Beſides, The *names of Blaſphemy* are not ſaid to be *on all* the Heads; whereas to make it appear that there were Crowns upon *every* Horn of the Ten, it had been ſaid juſt before —*Ten Horns, and upon his Horns Ten Crowns*— which ſeems to make a difference betwixt that, and what is ſaid of the Seven Heads; *and on his Heads the names of Blaſphemy* — not on *his Seven Heads*.

And tho there ſhould be but ſix of the Heads blaſphemous, that were enough to ſay of them, that *the names of Blaſphemy* were on them; as indefinite ways of ſpeech are often uſed in Scripture. For Example: *The Ten Kings*, it is ſaid, *ſhould burn the Whore*, which no one would judge neceſſary to be done by *every* one of the Ten. So is it ſaid that the Four Beaſts, *Dan.* 7. 17. (ſaid to be Four Kings) *ſhall ariſe out of the Earth*, though the Firſt, or *Babylonian*, were then almoſt paſt.

Rev. 17. 16.

Grotius, Apoc. 12. 1. *obſerves*, That the Diſciples were often called the *Twelve*, when there were not ſo many of them together, as particularly St. *John* 20. 24. after the death of *Judas*.

He does alſo there furniſh us with another Anſwer to this, that the names of blaſphemy are upon the Seven Heads in the 13th Chapter, to ſignify the Idolatrous State of the *Seven Hills*, or of the *Roman* Reign, when the Crowns were upon the *Horns*, or when the Empire was divided into ſo many Sovereigns; But the Crowns were upon the *Seven Heads* in the 12th Chapter to ſhew, that then there was no other Seat of *Roman* Reign, but the *Seven Hills*. In this way the *names of blaſphemy* have no reſpect to the *Seven Kings*, that are ſignified by the Seven Heads, but *only to the Seven Hills*, which they do alſo repreſent, or the City of *Rome* in the time of the Ten Kings. This indeed, and no other way, does give a very good reaſon, why all the Heads ſhould be crowned in the 12th Chapter, and none in the 13th.

If it be ſtill urged, That the Beaſt it ſelf, of which *every one of them* are the Heads, is ſaid to be *full of Blaſphemy*; that is eaſily anſwered; For by the Beaſt there, is meant only that *one peculiar ſtate* of it under its laſt Head, *Prop. 6.* Rev. XIII. Rev. 17. 3.

And for the *other* Examples of Beaſts in *Daniel*, we find no Characteriſtick Note of *Blaſphemy*, or Idolatry, upon them; All that they are ſet out for, as any ways dreadful, is *only* the *fierceneſs* of their power in their Horns, or their Paws, or in their Teeth, or in their prevailing Conqueſts.

And thoſe Beaſts in particular, of which this in the *Revelations* is deſcribed to be made up of, *viz.* A *Lion*, a *Bear*, and a *Leopard*, are ſuch as both in their own natures are given to deſtroy, and ruine; And are ſo ſet out, and that in conjunction with one another in Scripture, as the deſtroyers of God's People. So do we find the *Lion* and the *Leopard* joined together, *Jerem.* 5. 6. The *Lion and the Bear*, Amos 5. 19. Prov. 28. 15. And in the 13th of *Hoſea* 7, 8. *We have them all three together.*

And very great Criticks in theſe things, though Defenders of the Idolatrous quality of all the Heads, and Horns of the Beaſt, yet acquaint us, that the [d] proper ſignification of a Beaſt in *Daniel*, according to the word in the Original, חַיְוָן is only a *great living Creature*. It is indeed rendered by the *Septuagint* Θηρίον, to expreſs the terror of it; But that, according to the general uſe of it by the *Septuagint*, ſignifies only a *fierce Beaſt*, to denote the conquering power of it, without the leaſt intimation of *Idolatry* in it. And *Grotius* himſelf, who will have the notion of a Beaſt to be nothing elſe but an *Idolatrous Empire*, yet on St. *Matthew* 20. 25. obſerves, that therefore are the Empires of the World repreſented by Beaſts, upon the account of their *Tyrannizing* Power; but the Reign of Chriſt by the Figure of a Man: And [e] *Malvenda* ſays, that St. *Jerome*, and all beſides, did agree, that formidable Empires were properly ſignified by that name for their fierceneſs and cruelty. Dr. *Moor*, B. Beſtia.

And to the ſame purpoſe does [f] *Ribera* quote St. *Jerome*, and *Arethas*.

It is alſo worth the obſerving, that in thoſe very days, when theſe Viſions were wrote, The *Roman* People, and Empire, were called by the name of *Great Beaſt* by their own Heathen Authors, who meant no more by that Expreſſion than the ſelf-willed, commanding nature of the Body of a People, or Empire.

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Thus does *Suetonius* represent *Tiberius* his Censure of his Friends for persuading him to take the Government upon him, as *Men that were ignorant what a Great Beast an Empire was*, Quanta Bellua esset Imperium, In *Tiberio*, Art. 24. And *Horace*, Ep. 1. Lib. 1. calls the *Roman* People *Bellua multorum Capitum*, A great many-headed Beast.

As for the common use of the Heads, and Horns of a Beast, there are near 60 Instances *against nothing that is plain to the contrary*, That they signify only differences of the Civil Form of the Government, without any reference to Idolatrous Worship that is any where expresly mentioned: Thus in the first Six Heads of the Dragon, and Beast, *thrice* in the *Revelations*, in the Ten Horns of the Fourth Kingdom of the 7th of *Daniel*, in the Four Heads of the *Leopard* there, in the Horns of the two Beasts in the 8th Chapter.

5. But it may be urged, That there was a change of the Civil Form of the Imperial Government *before* the times of the *Goths* in *Italy*. There was a division of the Empire into *East*, and *West*, by *Constantine*, and two *distinct* Jurisdictions seated at *Rome* and *Constantinople*. This division came to be perfectly setled at the death of the first *Theodosius*, and continued in that estate for near 80 years; And this also not as *two* divided Kingdoms (which must have been represented by two Heads, or two Horns, according to all the Examples of divisions of Sovereignty in *Daniel*, or the *Revelations*) but as *two halves* of one and the same *Roman* Empire by a *joint* and *common* concern of both those parts, for the Government and Administration of the whole *Roman* Empire, as has been before observed, much after the manner of the *Two Consuls* of the same *Roman* Commonwealth. This then seems to be a new face of the Imperial Power, as different from the first, as the Consuls seemed to be from the Regal Power.

But the encrease of the number of the Ruling Persons, that have the same *name*, and *title*, is known by several Instances not to be a change of that kind of Government. The Consuls were sometimes [g] *more* than *two*, sometimes [h] but *one*. The *military Tribunes with the power of Consuls*, were *sometimes more*, sometimes *fewer* [i] in a very great variety. And the Imperial Power it self, before this establishment of the Two Empires, was in the hands of sometime *two*, sometimes *three*, and once of *four*, and yet were not these changes in the same form of Government ever accounted any

any other than the ſame *Conſulary*, *Tribunal* and *Imperial* Government: Nor were the two *Czars* of *Muſcovy* of late accounted any thing more than the ſame Government by Emperors, that it was *before*; nor was the encreaſing or diminiſhing the ſetled number of Senators at ſeveral times, the making a new Senate; and the having two *different* Seats of Supream Authority, is not much more than the *two Provinces* of the *two Conſuls* of *Rome*. Rev. XIII.

6. If the diſtance betwixt the end of the Imperial Head, and the riſe of the Beaſt ſhould ſeem to be too far aſunder for the deſcription of the riſe of the *Man of Sin*, 2 *Theſſ.* 2. 7, 8. Which ſeems to intimate, that it ſhould be *immediatly after the end of the Imperial Power*.

It may be anſwered, That the Particle, *then*, in that expreſſion —*And* then *ſhall be revealed*— is very often in Scripture uſed, where there is a great diſtance of time betwixt that which went *before*, and that which it introduceth.

Grotius does upon this verſe acquaint us, that the Partitle τότε or *then*, does very ordinarily in Scripture connect very diſtant times together, of which he there gives many Examples.

Beſides, by the *Seventh King* that is deſcribed to come betwixt the Imperial Government, and the Beaſt, muſt be meant another form of Government of ſome ſhort continuance after the fall of the Imperial Head; And the time that is aſſigned here for it, is but *ſeventy* years, which is but the Age *of one ſingle perſon*; whereas thoſe that do the moſt oppoſe this way, do make the Seventh King to continue near *twice as long*. Rev. 17. 10. Iſa. 23. 15.

But that which does the moſt clearly ſhew the little weight there is in the Particle *then* in this place to ſignify the immediate Succeſſion of the *Man* of *Sin*, upon the fall of the *Weſtern* Empire, is the Opinion of almoſt all Interpreters, concerning the *firſt* riſe and appearance of the *Man of Sin*. For they generally agree, that it was either a good while *before* the ruine of that Empire, or ſome while *after*; and any one that conſiders in what a ſtate of humiliation the Biſhops of *Rome* were under the *Arrian* Kings of the *Heruli* and *Goths* in *Italy immediately* upon the fall of the *Weſtern* Empire, muſt conclude, that that was a very improper poſture of the *Roman* Affairs, to fix the *revealing* of the *Man of Sin* to.

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But that which does the most fully answer this Objection, is, that the *Man of Sin*, and the *Beast in the Revelations*, may not be exactly the same thing; the *Man of Sin* may be the *False Prophet*, and then why may *he* not be thought to make some shew of himself before the full rise of the Beast; though his full-grown appearance was not till after the Reign of the Beast?

7. If it be further objected, That the Imperial Line, that was *begun* in *Justinian*, was *cut off* from the Rule of *Rome* at the deprivation of *Leo Isaurus*, and the *Eastern* Emperors by the Pope; and therefore that the Emperors from *Justinian* could not be the Beast, since the Beast was to continue in being till the second coming of Christ.

It is to be considered, That the conferring of the Title of *Roman* Emperor upon *Charlemaigne* not long after, did continue the Succession of the Imperial Head to this day: And if there had been a perfect Inter-Reign from the end of *Leo Isaurus* to *Charlemaigne*, that would not have discontinued the Imperial Head. For since there was *no other* Secular Head of *Rome* owned for Supream there in the room of the Imperial, during that space of time, the Imperial Head still continued without the *interposition of any other*. For the *Lombard Kings*, who were the only appearing Power of *Italy* besides, were so far from being owned for Supream at *Rome* in the room of the *Eastern* Emperors, that the *Pope* [k] had all their most considerable Territories given him by *Pepin*, the Father of *Charlemaigne*; And [l] *Charlemaigne* himself was within some years after *Leo Isaurus* owned by the Pope for the Royal Defender of the Liberties of *Rome*, and of the Church, though he had not the Title of Emperor till many years after.

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If any should dispute the Right of *Charlemaigne*, because the *Constantinopolitan* Emperor was [m] unjustly deposed, They may as well question the Right of Succession in *most of the Emperors before*. Possession, and *not Right*, was that which did always confirm the Imperial Title: And it will be hard to find *any constant* way of Succession, or Election, in the Imperial Line before *Charlemaigne*, to found a right upon. *Sometimes* the Emperor was elected by the Army, *sometimes* by the People, *sometimes* adopted by another Emperor. All that can be found *constant* about it, is, that generally they used to have [n] the *Acclamations of the People of Rome*, and *the Approbation of the Senate*, which were freely given to

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o to *Charlemaigne*. From whom there has been continued a Succeſſion of the Imperial Line to this time. It is certain that before *Julius Ceſar*, *the Majeſty of the* Roman *Kingdom* was in the p People of *Rome*; And to commit Treaſon, was *in Majeſtatem Populi* Romani *peccare*. And it was a generally continued cuſtome by the Emperors, to receive the confirmation of their Title from the Acclamations of the People.

8. But it may be here urged, That the Imperial Head was manifeſtly diſcontinued in the time of the Tumults of *Italy* under the q *Berengarii*, when there were ſuch frequent changes of the Kings of *Italy*.

This can be of no more force than the former, excepting the Ceremony of anointing *Berengarius* King at *Rome*, by Pope *John* the Xth. But his Reign was ſo *very ſhort* after it, and the Succeſſions of thoſe after him ſo like a *mere ſcuffle* of Competitors to the Kingdom; and beſides, not owned as heads of *Rome*; that there is no reaſon to account it any *ſetled* change of the Imperial Head (*Prop.* 21. *part* 1.)

Hugo of *Arles* had indeed the Principality of *Rome* with *Marozia*, but he was preſently caſt out of it again: Beſides, that r the Kings of *Germany*, with whom the Imperial Title of *Rome* had continued by right of Succeſſion from *Charlemaigne* till that time, did ſtill retain the ſame right in appearance, becauſe they were *neither* formally diſowned by the City of *Rome*, *nor* had any other ſet up there in their place; For the Kingdom of *Italy* was then accounted a particular Juriſdiction by it ſelf, *diſtinct* from the City of *Rome*; And the Pope was by that time almoſt abſolute in that City. So that all that could be inferred from hence would be, that the Falſe Prophet acted *for a little time* without the Beaſt.

9. And this laſt Obſervation may occaſion a Scruple, How the Emperors can be ſaid to be an Head of the City of *Rome*, when ſome hundreds of years they have had no more than the *bare Title* of it.

The eaſie Anſwer to this, is, That all that is required to make an Head of the Beaſt, is to be s *a ſetled Secular Authority owned for Supream at* Rome. And 'tis no wonder that he ſhould be called an Head of it, and have ſo little power, or influence over it. For all his power was to be *exerciſed before him by another* Church-Head *diſtinct* from him. It cannot be thought neceſſary Rev. 13. 12.

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ceſſary for the Emperor to be particularly reſident at *Rome*, to be the Head of *Rome*; For then the *Roman* Emperors ever after the making *Ravenna* the Imperial Seat by *Honorius*, muſt have ceaſed to have been the Heads of *Rome*.

10. It may then be replied, That the *Conſtantinopolitan* Emperors, in the time of the *Gothiſh* Kings of *Italy*, had the Title of the Imperial Head of *Rome*, and upon that account ſhould ſeem not to have been changed from the time of the Viſion.

But it muſt be remembred, That it is not ſufficient to have *a Title only*, but that Title muſt be *owned by the chief Authority* of the City of *Rome*, for the ſole *Secular* Sovereign Power of it. Whereas it has been made to appear, that in the Reign of the *Gothiſh* Kings of *Italy*, the *Conſtantinopolitan* Emperors were far from being owned for the *only Sovereigns of* Rome; For they were no further owned to have any thing to do there, than what the Kings of the *Goths*, who were then in the *real* and actual poſſeſſion of *Rome*, did allow them, as *Partners* with them in the Honour of the Title of that City.

11. It may alſo be objected, That the Emperors have been very often in Wars with the Popes, which is contrary to the ſtrict *Confederacy* that is every-where expreſſed to be betwixt the Beaſt, and the Falſe Prophet.

But ſince they have been notwithſtanding at a conſtant agreement in the great deſign of their Confederacy, which is perſecution for *falſe Worſhip*, their occaſional differences about other things is not to be regarded, *at moſt* not more than the Differences betwixt the Popes, and the *Ten Kings*, who yet give their Kingdom to the Beaſt.

12. How alſo can the Ten Kings be ſaid to have given their power to the Beaſt about the time of *Juſtinian*, when they were many of them *Arrians*, at the *greateſt diſtance* from the Religion of *Rome*?

The Anſwer to this is, That they were ſoon brought under the Authority and See of *Rome*; *France*, *Spain*, and all *Juſtinian*'s Conqueſts, changed about the *end* of that Age.

13. If it be ſaid, That when the *Roman* Empire was divided into Ten Kingdoms diſtinct from one another, there could be no one Secular Head that could deſerve to be called the Beaſt.

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It may be anſwered, That the Beaſt is but *ſuch an Head* of the *Roman* Empire, as has a *ſuperior* Right to the Authority of the chief City of the Empire, while the whole body of it is *divided* into ten Sovereignties; and by that Right has a claim to a Juriſdiction *paramount* to them all: And ſuch is the claim of the preſent Emperors to * reſerved Rights over all the divided Kingdoms of the *Roman* Empire. And there is at preſent ſo great and publick an acknowledgment of the *German* Emperor's Superiority over over other Kings, *only as he is* Roman *Emperor*; That, as has been obſerved, he is ſuffered to have the precedence of Kings, who have both a much larger Dominion than he, and a much ancienter Title; and who take place of him, *before* he has the Imperial Title, when he has nothing but his Hereditary Countries. Prop. 21.

But that which is chiefly to be regarded for the qualifying him for this character of an Head amongſt the Ten Horns, is, That he is properly ſaid to be the *Roman* Civil Head of thoſe Ten Kings in one common Deſign that they are all engaged in, becauſe he is ſo acknowledged to be by the Falſe Prophet, who manages them all for that end, and gives Him the Title of their *Head* in it.

14. It may be further enquired, How it can be ſaid, That the Imperial Power has ſubdued three Kings, as it is ſaid of the *Little Horn* in the 7th of *Daniel?*

It is anſwered, That whatſoever is ſaid there of the *Little Horn*, is to be underſtood of the Beaſt in the *Revelations*, in his *joint confederacy* with the Falſe Prophet, as *one Thing* engaged in one Deſign: And then whatſoever is done by the Falſe Prophet in that Deſign, will be ſaid to be done by the Beaſt; ſo that the ſubduing of the three Kings, may thus be, either x *Juſtinian's Conqueſts*, or y the Pope's *Excommunications*, and *deprivations* of *ſome three* remarkable Sovereign Powers. See References.

15. A great objection againſt this Opinion about the time of the Riſe of the Beaſt, is this following eſteemed to be, *viz.* That the Riſe of the Beaſt was *at the ſame time* with that of the Ten Kings. For *Rev.* 17. 12. it is ſaid, That thoſe Ten Kings ſhould receive power as Kings *one hour with the Beaſt*; And that the term of *one hour* does ſignify in the Original, *at the ſame time.* Now it is known, that the *Roman* Empire was divided into Ten ſetled Kingdoms at the fall of the *Weſtern* Empire; the Beaſt therefore

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muſt ariſe about the ſame time: and this was almoſt *a whole Age* before the Conqueſt of *Juſtinian*.

1. There is no clear grounds for any neceſſity of ſuch a ſignification of the word in the Original, that is rendred *one hour*. On the contrary, To render μίαν ὥραν, *at the ſame time*, is at beſt but a very rare, and unuſual acceptation of it, if it ſhould be ever found to be uſed *at all* in that ſignification, which is much to be queſtioned. And therefore is it, that we find not this Interpretation of μίαν ὥραν to have been thought on, till this preſent Age; And even now the greateſt number of Tranſlations have nothing of this ſenſe in them.

The proper ſignification of μίαν ὥραν, as it is in the Accuſative Caſe, is, as it is rendered, *for one hours ſpace*, which in a Prophetical Style ſignifies, *a ſhort ſpace of time*. And then it may be eaſily underſtood to ſignify, that thoſe Kings ſhould Reign like Kings with the Beaſt for a little time; but, as it follows, that they ſhould *give their Kingdoms to the Beaſt after it*, and ſo appear to be like the Slaves of the Beaſt, for his uſe and ſervice.

2. Or, if it ſhould ſignify, *about the ſame time*, yet it might be underſtood only of the Reigns of theſe Kings *together* with the Beaſt at *any* the ſame time of both. For to *receive power as Kings at the ſame time with the Beaſt*, may be underſtood of *any time* of their Reign *together* in conjunction with the Beaſt, and not neceſſarily of their *beginning* to reign at the ſame time with it. On the contrary, it is certain, by the conſent of all, that moſt of theſe Ten Kings had *begun to receive power as Kings* long before others, and ſo could not poſſibly be ſaid to *begin* their power *all together* at the ſame time with the Beaſt.

If the Riſe of the Beaſt ſhould be counted from the firſt appearance of Ten Kingdoms in the *Roman* Empire, the Reign of the Beaſt muſt be already paſt. For it will be found, that there were Ten Kingdoms erected there before the Year 420. As 1. The *Almans*, who had been long a *Roman* Province, had a King in *Julian*'s time; and after the conqueſt of him, [z] *Julian* made a League with that People. [aa] 2. The *Oſtro-Goths*. 3. The *Weſt Goths*. 4. The *Hunns*, who were all three up about the Year 378. 5. The *Sueui*. 6. The *Allans*. 7. The *Vandalls*. 8. The *Burgundians*. 9. The *Franks*; and beſides theſe, were

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the *Vandals* in *Africa*; and *Silingi*, another ſort of *Vandals* in that part of *Spain* that is called *Bætica*, beſides other Diviſions of Principalities amongſt theſe People. Rev. XIII.

3. Again, In the ſignification of, *at the ſame time*, μίαν ὥραν might denote the Reign of theſe Ten Kings [bb] altogether at the ſame time with one another; which the order of the words does make far more natural; For whereas it had been juſt before ſaid, that they *had not* any of them *any Kingdom as yet*; it here follows in this order in the Original, *but power as Kings*, μίαν ὥραν, *they receive with the Beaſt*, where μίαν ὥραν is more naturally joined with the *Kings*, than with the *Beaſt*. And then it ſignifies, That nevertheleſs theſe Kings ſhould all reign together *at the ſame time* in the Reign of the Beaſt, to denote the ſtrange Diviſion of the *Roman* Empire at that time. See References.

And this was very proper and convenient to be ſignified, becauſe the Seven Kings juſt before, had been deſcribed to *ſucceed*, or to *come after* one another; to diſtinguiſh which from theſe Ten Kings, it might be on purpoſe made their Character, that theſe did reign *all together*. But this is only upon the ſuppoſition of this ſignification of μίαν ὥραν, for which, after all, there is no neceſſity.

4. But however, That it cannot ſignify the riſe of theſe Ten Kings *at the ſame time with the firſt appearance of the Beaſt*, is determined by the deſcription of the Little Horn in the 7th of *Daniel*, which, is ſaid there, ſhould ariſe [cc] *after the Ten Kings*: And the Beaſt in the *Revelations*, and the *Little Horn*, are unqueſtionably the ſame particular *Roman* Rule (*Coroll.* 2. *Prop.* 15.) and therefore has it been already concluded, that the Beaſt *cannot ariſe till after* the Ten Kings (*Coroll.* 3. *Prop.* 15.) v. 24.

16. But it will be then demanded, How *Juſtinian*'s reſtauration of the Imperial Head, can be the *next* Change *but one* of the *Roman* Sovereignty after the time of the Viſion? For the Diviſion of the Empire into Ten Sovereignties before him, would be accounted at leaſt one Change of the Sovereign Power of that Empire, as the *four* Horns of the *He Goat*, in the 8th of *Daniel*, was a *new ſtate* of the *Græcian* Monarchy. If ſo, then the fall of the *Weſtern* Empire muſt unqueſtionably be another Change of the *Roman* Rule; and thus would there have been an 8th King from the Sixth, that ruled in St. *John*'s time, *before* Juſtinian.

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To reſolve this Scruple, it muſt be conſidered, That there are two *different kinds of Sovereign Power* repreſented in the Beaſt; the *one* by his *Heads*, and the *other* by his *Horns*. And the *next* Change of Sovereignty *but one* to that, which ruled in St. *John*'s time, which conſtitutes the 8th King, or the Beaſt, is a ſucceſſion of an *Head* of the Beaſt, by *Prop.* 20, 21.

And that *Head* is called *the Beaſt*, as a thing *diſtinct from the Ten Horns*; for the Ten Horns are ſaid to *give their Kingdom to the Beaſt*, who before had been ſaid to be the Eighth King, and is one of the Seven Heads, by *Prop.* 5. *Coroll.* It matters not therefore at what time the Ten Horns aroſe. For they were but ſo many Sovereignties in the *Roman* Empire *diſtinct* from that Eighth King, which is the *Beaſt*, or an *Head* of the Beaſt; and who were confederated with him: And to know the time of that *Confederacy*, it muſt be enquired *firſt*, what was the *next* ſucceſſive *Head but one* to the Imperial, that was up at the time of the Viſion. For, *beſides* the Ten Kings, there was to be an *Head* amongſt them, whom they ſhould *all join with*; And the Ten Kings were *but* ſo many different *Horns*, which ſignify a diviſion of the Empire, and *not a ſingle ſucceſſive Head of it* ſuperior to them all, which is here enquired after, according to the *mark* that has already been given to know an Head by.

17. This would alſo be another difficulty againſt deferring the appearance of the Beaſt till the Reign of *Juſtinian*, viz. That the Reign of the Beaſt, and the time of the Woman in the Wilderneſs, do begin and end together; and the Woman is ſaid to fly into the Wilderneſs preſently after her delivery of the Man-child, that is, preſently after the Converſion of the Imperial Throne, 200 years before *Juſtinian*'s time.

But it is by almoſt all agreed, that that firſt mention of the Woman's flying into the Wilderneſs, is an anticipation, becauſe after ſeveral great Actions intervening, it is repeated again at the 14th verſe; and there repreſented but as a preparation to reſt in the Wilderneſs; and then the Dragon *caſt out a flood after her*, whilſt ſhe was flying, ſo that ſhe was not at reſt then, till after that flood was ſwallowed up by the Earth, which was juſt before the riſing of the Beaſt out of the Sea, *chap.* 13.

18. In the *laſt place* it may be objected, That from the fall of the *Weſtern* Empire in *Auguſtulus*, to the time of *Juſtinian*, was no new *Roman* Government in the *Weſt*, becauſe the Barbarous Kings, and

and their People, were not *Romans*, and therefore muſt, if any thing, be a *new Beaſt*, and not a *new Head* of the *Roman* Beaſt; and then all the time of their Reign will be but an *Interregnum* of the *Roman* Government; and *Juſtinian*'s return there, will be but the continuance of the Sixth Head. Rev. XIII.

But it is ſufficient anſwer to this, that the ten Barbarous Kings which are made to be the Ten Horns of the Beaſt, are thereby repreſented as Members of the *Roman* Empire, as has been juſt now obſerved: And moreover it does appear, that the *Goths*, who ſucceeded in the room of the *Weſtern* Emperors, had been long before made the Confederates, and Members of the *Roman* Empire. *See* Note [r], on Chap. 4.

References to the Eighth Chapter.

[a] WE find in St. *Auguſtine*, contra *Fauſtum*, lib. 20. c. 2. [which was near an 100 years before this time] that the *Manachees* would have the Orthodox to be like the Pagans. *And* Fauſtus *thence ſays*, Ye have turned the Idols of the Pagans into Martyrs, whom you worſhip with the ſame kind of Invocations: And the Edicts of *Valens* and *Theodoſius* againſt *the Adorations of the Image of Chriſt*, confirms it; *Hoſpinian.* pag. 49.

The Worſhip of the Saints by Invocation, *&c.* ſeems to be very near akin to the Worſhip of the Leſſer Gods amongſt the Heathens, and then it muſt needs be *Blaſphemy*.

H. Salmeron prælud. 7. *in Apocalyp.*] gives this very reaſon, why by *Babylon the Harlot*, muſt be underſtood *Rome Heathen*, viz. becauſe it did worſhip the Images of all the Gods in *the Pantheon*, as the Saints.

[b] *Petavius Ration. Temp. part.* 1. *l.* 6. *c.* 2. *de Theodorico.*] —— And tho according to the Religion of his Country, he was of the *Arrian* Sect, yet he defended the Rights and Liberties of the *Roman* Church with all faithfulneſs.

And Sigonius *ſays of* Odoacer *before him*, That he gave the Biſhops and the Churches their due reſpects, *lib.* 15. *de Imp. Occident.* And *Baron. Anno* 476. that he gave the Catholick Church no trouble in Church-matters.

But ſufficient Inſtances of the preſervation of the Rights of the *Roman* Church by the *Gothiſh* Kings may be found in *Caſſiodorus*'s Book of *Variar.* As *Lib.* 2. *Ep.* 28. 'There is firſt *Theodoric*'s Profeſſion, that he ought not 'to force Religion upon any; not upon *Jews*. Lib. 3. Ep. 45. —— He 'mentions the Defenders of the Rights of the *Roman* Church (Commiſ-'ſioners ſetled by himſelf) and upon their complaint of an Injury, enjoins 'his Deputy by all means to right them according to the former grants to

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'the *Roman* Church. *Lib.* 4 *Ep.* 20. orders the Reſtitution of Gifts taken 'away from the Church.

Athalaricus, after him, makes Laws about the Election of the *Roman* Biſhops, and Clergy, *Lib.* 8. *Ep.* 15. *Ep.* 24. *l.* 9. *Ep.* 15.

The Church-Annals do alſo give an account of many Synods that were called by *Theodoric* for the good of the *Roman* Church; for which *Baronius* gives him this Character, 'That though he were a Barbarian, *Arian*, He'retick, and Stranger, yet notwithſtanding the importunity of the Schiſ'maticks, he ſhewed ſo very great a Reverence to the Church, or See Apoſtolick. *Baron.* Ann. 501.

[c] *Sanders de Viſib. Monarch. p.*220. In the Honour of the Saints, the *Arrians* do alſo agree with us. *Quare.*

[d] *Dr.* Moor *in his Alphabet of Prophetical Iconiſmes*, Vol. I. pag. 598.---- *Literar. B. Beſtia.*

'Great Empires are called Beaſts, not only for their Idolatry, but alſo 'for their bloody Tyranny, as *Grotius* has obſerved upon *Mat.* 20. Where 'Chriſt declares the difference betwixt his Diſciples, and the Kings of the 'Gentiles. This oppoſition, ſays he, ſhews, why the Empires of the World 'are ſet out amongſt the Prophets by the Figures of Beaſts; but the King'dom of Chriſt by the Image of a Man, the Son of Man. Where by Beaſts 'Grotius muſt underſtand *Feras*, and then it will properly anſwer the uſe of 'the word Θηεία in the *Septuagint* in the ſame way, *viz.* for wild Beaſts, 'and has almoſt the ſame likeneſs of ſound, and derivation with it——— 'otherwiſe the Kingdoms of the World might have been called Ζῶα, as 'the Four Beaſts in the 4th Chapter of the *Apocalypſe*, and not Θηεία.

[e] *Malvenda de Antichriſto, pag.* 257. *John* does therefore call Antichriſt a Beaſt---- that he might ſignify that his Perſecution will be the fierceſt---- But that under that name is very properly ſignified terrible and dreadful Empires for their fierceneſs and cruelty, St. *Jerome*, &c. all agree.

[f] *Ribera in v.* 7. *c.* 11. *Apocalyps, item in v.* 1. *cap.* 13. *Beſtia*, 'Though 'amongſt the *Latines* it be a general word, yet here it does properly ſig'nify a fierce, and hurtful Beaſt, as the *Latins* themſelves underſtand *Beſti'arii*; that is, thoſe that fight with Beaſts, and that are ſent to the Beaſts. 'Which alſo the word Θηείον does make appear, which our Apoſtle al'ways makes uſe of, and is properly applied to thoſe Animals that do miſ'chief by poyſon, or by biting. Upon this account is it, that c. 11. num'ber. 19. we ſaid out of *Arethas*, &c. And St. *Jerome* interprets *Daniel's* Four Beaſts to be Four Kingdoms; And ſays, 'And this is to be noted, 'that the Fierceneſs and Cruelty of Kingdoms is ſignified by the name of 'Beaſts---- *Arethas* does alſo ſo interpret it, and ſhows the holy *Methodius* 'and St. *Hippolitus* to be of the ſame mind.

[g] *Cuſpinian in Chronic. Caſſiodori. pag.* 264. The *Triumvirate* gave the Conſulſhip to as many of the Princes as they pleas'd.

[h] In *Caſſiodorus Chronicon.* it may be obſerved, that *Pompey*, in the diſturbances of the Commonwealth, continued alone the only Conſul, and there was no other Choice at the uſual time; And ſo was *Lepidus* in the time of the *Triumvirat. Cuſpinian. in Chronic. Caſſiodor. pag.* 250. *& pag.* 262.

Feneſtilla

[i] *Feneſtilla de Magiſtrat. Romanis, c. 16.*
There were therefore Three Military Tribunes created with the power of Conſuls, and were continued with great variety for their number; *ſometimes* they were Twenty, *ſometimes* more, *ſometimes* fewer. Or as this is corrected by *Cuſpinian as wrongly printed in the Pandects* (*F. de Orig. juris*) At firſt Six, afterwards Eight, or ſomewhat more: As *Livy* writes in his Fifth Book, *Cuſpinian in Caſſiodori Chronicon. p. 95.*

[k] *Petavius Rationar. Temp. Part. I. Lib. 8. cap. 7. ſpeaking of* Aiſtulphus *King of the* Lombards — 'And then he delivered to the Pope, by the Abbot *Fulrade*, the Exarchat of *Ravenna*, and the Five Cities, that is, *Ancona*, and the four Towns of the *Picene* Territory, and other adjacent.

[l] *Ludovic. à Bebenberg* quotes the *Hiſtoriæ Francorum* for what follows---- 'Pope *Stephen*, the Succeſſor of *Zacharias*, about the Year 753. anointed '*Pepin*, and his two Sons, *viz. Charles* (afterwards *Charlemaigne*) and *Carolomannus*, for Kings of the *Franks*, and obliged the Princes of the *Franks* 'to chuſe none of any Family, than theſe, whom he had made choice of 'by the Providence of God to *defend the Apoſtolick See.* And ſo *Pepin* enters that year into *Italy* for that very purpoſe. — Upon this account it 'is very probable, that the Chronicle of St. *Martin*, and others of the ſame 'Opinion, have ſaid, that Pope *Stephen* tranſlated the Empire from the 'Greeks to the *Germans*. For ſince the buſineſs of the Emperor is to defend 'the *Roman* Church, and to exalt the (Head of it) the Pope (as appears '*Diſt. 6. Tibi Domino*) and to protect the Clergy (96 *Diſtinct. c. ult.*) and 'the Holy Churches, as other Kings and Princes are (23. *q. 5. c. Principes*, '*&c. Adminiſtratores*) And ſince *Conſtantine*, and his Son *Leo*, required to 'do this by Pope *Stephen* againſt the *Lombards* (as appears *Ext. de Elect.* '*venerabilem in ult. gloſſâ*) did refuſe to do it; therefore did Pope *Stephen* 'chuſe *Pepin*, and *Charles*, *&c.* and their Succeſſors, *&c.* — And for 'the contrariety of Chronicles, we ought to ſtand to the Chronicle of the '*Franks* abovementioned, which ſeems to have been wrote by a *Frank*, 'who therefore was well acquainted with the Tranſaction of this Tranſlation. For this Hiſtory of the *Franks* in this matter concerning *Charlemaigne*, is taken out of the Writings of the Abbot *Rhegius* of the Dioceſe 'of *Triers*, who has reaſon to be thought to be well acquainted with the 'Hiſtory of the Princes of his own Countrey.

The ſum of the Canon-Law, printed at *Venice*, with the Privileges of almoſt all Monarchs and Popes, by the Title of the *Speculum* of Popes, Emperors and Kings, *does affirm the Tranſlation of the Empire from the* Greeks *to the Franks, to have been done by Pope* Stephen, *about the Year* 753. Ludovicus *a* Bebenburg, *attributes to* Pepin, *Ann. Dom.* 753. *and* A. Roſellus, *to the Year* 755. *and* Marinus *to the ſame Year.* De Tranſlat. Imp. *Rom.* in *Germanos*, ſect. Quod Tranſlatio Imp. non facta erat per Papam.

And Bellarmin. *L. 1. de Tranſlatione Imp.* Romani *in* Germanos, *cap.* 12. grants that *Charlemaigne* conquered *Italy* 20 years before he was Crowned by the Pope.

Bellarmin.

[m] *Bellarmin.* in his Firſt Book *de Tranſlat. Imp.* Rom. *in* Germanos, *c.* 12. does give an account of the Succeſſion of the *Conſtantinopolitan* Emperors to *Charlemaigne*, and of the owning the Title of the *Weſtern* Emperors. And *cap.* 5. To the ſame purpoſe, *Ludovic. à Bebenberg, in note* 6. *on the* 6*th Chapter. M. Freſhems* his Commentator.

[n] See *Grot. de Jure B. & P. l.* 2. *c.* 9. note 1. chap. 3. *& Hieron. Balbus de Coronatione, cap.* 13. in the ſame note, and the Comment there on *Ludovic. à Bebenburg.* See alſo *Lipſius* of theſe Acclamations, 2. *Elect. cap.* 10.

[o] Of *Charlemaign*'s Acclamations all Hiſtorians ſpeak.

[p] *Paulus Merula de Legibus Romanis, pag.* 58.—— 'The Juriſdictions 'were bounded: The Senate had more Authority than the Magiſtrate; 'The Common People had the greateſt Authority: In *all the People toge-* 'ther was the Majeſty of the Commonwealth.

Cuſpinian in Sextum Ruſum. pag. 6.

'The Conſuls Rods were hung down when they came into a full Aſ- 'ſembly of the People, becauſe the Majeſty of the People of *Rome* was 'greater than that of the Conſuls.

[q] See *Petavii Rationar. Temp. Part. I. L.* 8. *c.* 13.

[r] *Ibid. cap.* 14.

'The *German* Writers account *Conrad*, and *Henry Auceps*, Emperors in 'ſucceſſion to *Ludovicus* the immediate Emperor before them [*and then* 'there will not be above 8 *years of vacancy*] others reject theſe two, becauſe 'they were not anointed and crowned by the Pope—— But the *Ger-* 'mans do much diſpute the neceſſity of that.

[s] *See Note the* 6*th, on the* 6*th Chapter.*

[t] All Hiſtorians give an account of the Impriſonment of Pope *John* the Firſt, for crowning the Emperor *Juſtin* in the *Eaſt*; and of the abſolute Sovereignty of the *Gothiſh* Kings over the City of *Rome. See Notes on the* 4*th Chapter, Lib.* 3.

[u] *See Notes* [m] *and* [n] *on the* 6*th Chapter.*

[x] *Hierom. Rubeus Hiſtor. Ravennat. pag.* 145. ſays, 'That *Juſtinian* built 'that Magnificent Temple of *Sancta Sophia*, in memory of his *Perſian, Van-* 'dalic and *Gothick* Victories.

Cuſpinian. de Caſaribus, pag. 139. 'gives an account of *Beliſarius*'s Expedi- 'tion againſt the *Perſians*, and that he entred in a Triumph into *Conſtanti-* 'nople for that Conqueſt. And pag. 140. ſays, That he had a moſt Pom- 'pous Triumph from the Spoils of the *Vandals*, being then Conſul in 'ordinary. And pag. 141. ſays, That when *Juſtinian* had recovered *Italy*, 'and ſubdued *Africa* and *Perſia*, he put the Glory of his Victories into his 'Titles.

[y] Mr. *Mede* ſuppoſes the rooting out of the *Goths* and *Lombards*, and the Power of the *Greek* Emperors out of *Italy*, may anſwer this Character.

[z] *Cuſpinian. de Cæſar. pag.* 102. mentions *Julian*'s League with the *Almains*: and *p.* 112. the *Huns* invading *Epirus in Valens's Reign.*

[aa] *Petav. Ration. Temp. part. I. lib* 6. *cap.* 10. does particularly reckon up the chief Diviſions of theſe Invaſions of the Barbarians.

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bb *Alcaſar in cap.* 13. *Apoc. ſect.* 3.

'For what, I pray, does *one hour* ſignify, but that theſe Kings do Reign all 'together at *one* and the *ſame time?*

Theodoret. in cap. 7. *Dan. de* 10. *Regibus.*

'It is therefore manifeſt, that there ſhall Ten Kings ariſe up *all to-* '*gether.*

cc *Blaſius Viega in cap.* 13. *Apoc. ſect.* 2. ſhews, 'That it was the Opi- 'nion of all the Ancients, according to St. *Jerom*, that Antichriſt (the 'Little Horn) ſhould ariſe after the Diviſion of the *Roman* Empire amongſt 'Ten Kings.

Theodoret. in cap. 7. *Dan.* 'It is therefore, ſays he, manifeſt, that the 'Prophet does here foretell, that about the end, Ten Kings ſhall ariſe up all 'together; And that Antichriſt ſhould be the laſt after them. So *Irenæus, l.* 5. *contra Har. c.* 24, *& Aretas in c.* 13. *Apoc. & Ausburtus in cap.* 17.

CHAP.

CHAP. IX.

A ſhort Account of the ſeveral Opinions of Interpreters, that differ from the Propoſitions before demonſtrated. Their inconſiſtency with the Analogy of Prophecy. The Shifts that they are forced to flye to, to maintain them.

BY the ſame Light which has cleared up mine own Applications of the Prophecy, it may be ſeen upon what grounds I depart from the Apprehenſions of others about it.

1. It is much to be admired, That there ever ſhould have been any at all, much more any of the Ancients, that had been converſant in this Study, that ſhould apprehend it poſſible for the whole buſineſs of *Babylon*, and the Beaſt in the Revelations, to be nothing but a Myſtical and Spiritual ſtate of the Chriſtian Church, in relation to the whole World of the Wicked in general, and not to any particular Empire of the World, more than other.

Andreas Cæſar, Aretas, Primatius, Beda, &c.

Prop. 1.

For the Angel in the 17th Chapter does ſo expreſly ſignifie his deſign there to be to unfold the Myſtery of *Babylon*, and the Beaſt that had been before mentioned; and does thereupon determine the meaning of them to the *Roman* Empire, by ſuch generally known, and peculiar marks, that the *Romaniſts* themſelves, whoſe only intereſt, and conſiderable concern it is, to divert the ſcene of theſe Viſions from the City of *Rome*, do yet almoſt unanimouſly in this latter age, acknowledg to their Adverſaries, That there is nothing more certain and unqueſtionable, than, That ſome particular ſtate of the Domination of *Rome*, muſt be meant by them. The ground of this paradoxical Fancy of the Ancients, will be afterwards enquired into.

See Conſent of Antiquity, &c.

2. It is in the next place very near as extravagant to grant, That ſome particular ſtate of *Roman* Rule, muſt be the great object of theſe Viſions; and yet to make the Figure of the Beaſt in general, to ſignifie the World, and the Heads of the Beaſt either ſo many ſucceſſive Ages, or ſo many diſtinct ſucceſſive Empires in it.

Ribera, &c.

Prop. 16.

For by all the Examples of Beaſts and their Ruling parts all over the Prophecy of *Daniel*, (which is generally agreed to be the

the original pattern of the Prophecy of the Revelations) it is acknowledged by these very persons themselves, That a Beast does constantly signifie the Rule or Empire of *one* particular Nation *only*; and therefore must the Heads also signifie so many Supreme Powers in that Nation *only*. But the most inexcusable thing in this opinion is, That the Fourth Beast in the 7th of *Daniel*, is granted by these same persons to be nothing but the particular Nation of the *Romans*, which yet is the exact picture of this Beast in the Revelations. Rev. XIII. Prop. 15.

But then to grant, 3*dly*, That the Beast and his Heads do signifie nothing but *Roman* Power; and after that, to make the Seven Heads not to be so many *distinct* Powers, but to be taken *collectively* for *All* the Rulers of one kind, or for *All* the Emperors, is to out-face the plain expressions of the Text, which divide the number *Seven* into *Five*, *One*, *Another*, and an *Eighth* that is one of the Seven; and it is well known, that when the number Seven is so expressly divided into parts, it is never used collectively, or for an indefinite multitude. Bellarm. &c.

4. As contrary to the known use of those Mystical Expressions, is it to make the Seven Heads of the Beast to be so many *single persons only* of *Rulers*. Grotius, &c.

For it is evident all over the Book of *Daniel*, That Heads and Horns of Beasts do signify all the single Persons that Rule in that Division, or Form of Government, that is signified by each Head and each Horn. Prop. 16.

5. And still more inconsistent is it, to make the Beast and his Seven Heads to be *Roman* Powers, and yet Antichrist, signified by the Eighth King, which was one of the Seven, not to come till after the end of all *Roman* Rule; or that the Fourth Beast in the Tenth of *Daniel*, should be the *Roman* Empire; and yet the little Horn of that Beast not to appear till after the destruction of the *Roman* Empire. Most of the *Romish* Interpreters.

For this would make the little Horn of the Beast, to be no Horn of it, but to appear after the ruin of the Beast, whose Horn it is; which is a contradiction.

6. Of much the same nature, is that Absurdity, That the Beast, called the 8th King, is Antichrist, a little before the end of the World; and yet that *Babylon*, that is described to go all along with it, and to be destroyed before it, is *Rome* Heathen. The same.

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7. Nor does it much help the matter, to affirm, That *Babylon* does signifie both *Rome* Heathen, and *Rome* in the time of Antichrist, about the end of the World.

Ribera, &c.

For by by *Prop.* 2. and 3. it is evident, That *Babylon* is in all the mentions of it in the Revelations, one and the same state of *Rome*, in the Reign of the Beast, and in which it is destroyed.

Grot. Dr. *Hammond.* Prop. 6. and Coroll.

8. That Opinion which makes the Heads of the Beast to be single Persons, and yet the Reign of the Beast to continue at least to the time of *Justinian*, is inconsistent with the determination of the term of the Beast in the Prophecy, to the last Head of the *Beast*.

For if the Beast be nothing but the Beast under its last Head, and all the Seven Heads be but so many Successions of single Rulers only, it is impossible that the time of the Beast should continue many years after the time of St. *John*, for the Sixth Head was then in Rule, *Rev.* 17. 10.

Grot. Dr. *Hammond.* Corol. 1. Prop. 12.

9. And upon the same grounds it is impossible, That the Ten Horns of the Beast should be after the time of the last Head of the Beast; or that the time of the last Head of the Beast, should be yet past, because the Beast continues to the Second Coming of Christ, and is the same with the Reign of its last Head, *Prop.* 6. and its Corollaries.

10. Amongst those Opinions which make the Heads of the Beast to be so many Successions of *Roman* Power, I could not entertain any of them about the *constitutive difference* of one Head from another, but that which made it to consist only in the setled change of the name of the Civil Power; because that was the only known difference of Successive Horns in *Daniel*, ch. 8. and of the five first Successive Heads in the *Revelations*; and besides, the only difference betwixt all kinds of Heads or Horns, upon the same Beast, *whose signification is agreed on*, is nothing but the different name of the Civil Power, either from its peculiar Terrritory in those that are represented to rule all at a time, in a divided Monarchy, or from the different appellation in those that succeed one another in an intire Empire. So is it above sixty times in the agreed examples of *Daniel* and the *Revelations*. See discourse on Query the 2d.

And therefore I could not but look upon *Alcasar*'s determination of the Seven Heads to Seven *Roman* Persecutions of the Church, as arbitrary; and much more the opinion of those

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Protestants, who agree that the only Constitutive Difference of the Six first Heads of the Beast, is nothing but a different name of the Civil Power; for they were all Six of the same Religion); and yet will make the Two last Successions of the Eight, which compleat the Seven Heads, to be nothing but Two Changes of Religion under the same Civil Head with the Sixth. For this is to make a new Rule for the difference of the Two last Successions, without any ground for it from the Prophecy, and contrary to all the known and acknowledged Examples, either in the rest of the Heads of the same Beast, or in the Heads and Horns of other Beasts; and gives great advantage to the Papists to despise the Protestants Application. The Pleas for it may be seen answered, in Answer to Objection 1,2,3, against the 2*d Query*.

Mr. Mede.
Dr. More.

11. There is so plain a distinction in the Second Beast of the 13*th* Chapter, from the first Beast there, and the one so manifestly set forth as an Ecclesiastical Power under the Character of the False Prophet, in distinction to the other, whose Image and Honour he is altogether employed to advance, that I could never yield to make them but one and the same thing, *viz. The Papal Power only*: But yet because they make but one joint Confederacy for the interest of a false Religion against the true Church, they are therefore sometimes promiscuously used to signifie the actions of one another in that common concern; and the *Image*, and *Babylon*, are in the same manner used. Thus is *Babylon* said to be fallen, chap. 14. 8. to signifie the decay of the Power of the *Image*; and the Beast in the 17th chapter is said to have the Power and Strength of the Ten Kings given him, which belongs properly to the *Image* of the Beast.

Most Protestants. Prop. 24, &c.

12. It seems to be a very unnatural force upon the Text, to make the Seventh King none of the Seven Heads, in chap. 17. 10.

Dr. More, &c.

For it is manifestly reckon'd up in order, as one of those Seven Kings, which in the beginning of that verse, are said to be the Seven Heads; and without making it one of the Seven Heads, there will be but Six Heads upon the Beast in the 13th chapter. For it is agreed that it was the Sixth King, and Sixth Head that was there wounded; and it must be the same Head that was *seen* healed; which also is agreed to be the Eighth King, and last Ruling Head: If therefore the Seventh King were no Head,

Prop. 4, & 5.

Rev. XIII. there would be no new Head after the Sixth, but only the Sixth healed of a wound, whereas there were Seven really diſtinct Heads *ſeen* upon the Beaſt.

That which is pleaded for the ground of this Opinion, is anſwered in the Anſwer to the 1ſt, 2d, and 3d Objections againſt the Second Query.

It will much confirm the ſtrength of the whole Proceſs of the Propoſitions before laid down, to obſerve to what ſtrange ſhifts thoſe Interpreters have been put, that own any part of the Demonſtration, and yet will ſtand out againſt the Concluſion.

Alcaſar, Grotius, Dr. *Hammond.* Thoſe that own *Babylon* to be *Rome*, but not the preſent *Rome Chriſtian*, are forced to make it to be, Either *Rome Pagan* Two hundred Years after the Empire was turned Chriſtian, and was then burnt in the poſſeſſion of a Chriſtian King, by a Chriſtian Emperor: Or, To make it to be *Rome* a little before the end of the World, grown prodigiouſly rich by Foreign Traffick, *Rev.* 18, 19. and having brought the Kings of the earth, under her Subjection, *v.* 3. in the ſpace of Three Years and an half: Or, To make it to be both *Rome Heathen*, and *Rome* at the end of the world, which ſhould cry, *I ſit as a Queen, and ſhall ſee no ſorrow*, v. 7. and which ſhould not have the *Pagan* Power of it abated, or ended, for above a Thouſand Years after it began to be *Rome Chriſtian*; all which are ſuch monſtrous Inconſiſtencies, as to make any conclude them to be impoſſible.

Ribera, &c.

Thoſe that own *Babylon* to be *Rome*, and the laſt Ruling Head of the Beaſt to be Antichriſt about the end of the World; and that the whole Seven Heads are ſo many immediate Succeſſions of Ruling Powers; to make the Sixth Head continue from the time of St. *John* (when it is by the Text ſignified to be in Rule) to the time of the Seventh King, that is, (in their opinion) to a ſhort ſpace before the end of the World, they are forced to make the Sixth King to be of a much longer Continuance than the Imperial Government at *Rome*, that was the King in being at the time of the Viſion: For they own, that the Imperial Government was long ſince at an end at *Rome*, and therefore are they forced to make their Sixth King to be all thoſe perſecuting Powers of the World, that reach from the time of the Viſion, to about the end of the World; in conſequence of which it is neceſſary for them to make the Beaſt in general, to

Ribera, &c. Moſt Papiſts. Rev. 17 10.

be

be the *whole World*, and the reſt of the Heads ſo many Succeſſi- Rev. XIII.
ons of either perſecuting Ages, or Monarchies of it; and this
is ſo contrary to the known acceptation of a Beaſt, and its Heads
or Horns, for *one Ruling Nation only*, all over the Prophecy of
Daniel, (as it is by theſe very perſons acknowledged), that no-
thing could make it appear to what a forced ſhift they were fain
to flye to avoid the bringing in of Antichriſt into the *Roman*
Church many Ages ago, if they ſhould have granted the Sixth
Head at the time of the Viſion to have been the then Ruling
Imperial Power of *Rome* only.

But a much more apparent ſhift is it in thoſe, who think
themſelves forced *to* own the Beaſt to be but one ſingle Nation
only, or the *Roman* Empire; and the laſt ruling Head *to be* An- Bellarm. &c.
tichriſt about the end of the World; and the Head in Rule at
the time of the Viſion, *to be* the Imperial Government; but
after all this for fear of bringing in Antichriſt into the *Roman*
Church too ſoon, *to make* the Seven Heads to ſignifie *collectively*,
all the *Roman* Emperors either at *Rome* or *Conſtantinople*, or at
Vienna; whereas the number *Seven* is apparently here divided
into broken numbers, which does as certainly determine the
Heads to that definite number in an immediate Succeſſion to one
another. And nothing could have made it appear how ſo well
a verſed underſtanding in the Critical uſe of words as *Bellarmine's*
was, reſolved to outface his own Knowledg, to avoid a dange-
rous Conſequence; for if he had allowed the Seven Heads to
have been juſt ſo many *Succeſſive* Changes of the Rule of the
Romans, he muſt certainly have made the Sixth Head end at the
Succeſſion of the Kingly Government of *Rome* upon the fall of
the *Weſtern* Empire, tho the Imperial Government at *Conſtanti-
nople*; had been part of the Sixth Head: For the change of the
other part of it at *Rome*, did make a new Change of the whole
Government, that is, from Imperial, to the mixt Form of King-
ly and Imperial together; as the Tribunes with the Conſulary
Power, were a Change of the Conſulary Head of the Go-
vernment.

But of all the forced ſhifts that we meet with, the moſt Para-
doxical and abſurd are thoſe of the *Grotian* way; they grant Grot. Dr. *Hammond.*
the Beaſt to be the Idolatrous *Roman* Empire; and the Heads
to be Succeſſive Changes of *Roman* Rulers; and the time of the
Beaſt to continue at leaſt to the Reign of *Juſtinian*: and yet

make

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Prop. 6. Corol. ibid.

make the last Ruling Head of the Beast to be at an end with the Reign of *Domitian*, which is *Contrary* to all the Representations of the Beast in the 17th chapter, as ending with his last Head: they do also by this make the Ten Horns to be a long time after the last Head, which are said expresly to give their Kingdom to the Eighth King, or the Beast under the last Ruling Head. They do also make the Seven Heads of the Beast to be but so many single Persons, *contrary* to the known signification of the Heads and Horns of Beasts all over *Daniel*. They do also make the different Shows of the same Beast in the 11th, 13th, and 17th Chapters, to be really distinct Beasts from one another; without any ground for it, but the different Shows of them, *contrary* to what the exact resemblance of their Characters to one another, would make any judg them to be; and *contrary* to the plain demonstration of their being but one and the same thing from the Characters of them; and *contrary* to the sense of almost all kind of Interpreters, especially those of the *Roman* Party, who cry out against the main foundations of this Opinion, as nothing but the extravagancies of men without any sense in them, tho the whole business of all the pains that is taken by these Contrivances, is to remove the charge of Idolatry from the Church of *Rome*.

First Book.

Preface to my former Treatise.

The Judgments of God, &c.

Those that own the Fourth Beast in the Seventh of *Daniel*, and the Beast in the *Revelations*. to be the particular Nation of the *Romans*, and yet will make the little Horn of the *one*, and the last Head, or Eighth King in *the other*, to come after the destruction of the Beasts to which they belong, show, that they value not Contradictions, to keep off Antichrist from appearing in the *Roman* Church. And those that own the last time of the Beast to be about the end of the world, and yet will make *Babylon* that accompanies the Beast to the last, to be *Rome Pagan*, must have much the same contempt of the plain intimations of the Prophecy; and those also that can think, That *Babylon* is not the same thing, but several vastly distant States of *Roman* Rule in the several mentions of it, or both *Rome Pagan*, and *Rome* near the end of the World.

Most of the *Romanists*.

The same.

Prop. 2, & 3.

Those of the Protestants that make the Change of Religion in the Imperial Head, to be a new Head, seem to be so wholly intent upon the Charge of Antichristianism upon the Church of *Rome*, that they neglect all known and acknowledged Examples

Most Protestants.

amples of the difference of the Heads of Beasts, to fix their Charge; And to hold to it, they are forced to wrest the natural and plain sense of the 10th verse of the 17th Chapter of the *Revelations*, and to find out some far fetched Criticisms to make it good; As the making of the 7th of those Seven Kings, that are said to be the seven Heads, to be none of those Heads: And as the making ὁ ὄγδοος to denote the Seventh King to be quite different from the rest, does appear to be. *See Prop.* 4. Rev. XIII. Dr. *More*, 648.

They are also forced to make the wounded, and the healed Head, to be two distinct Heads of the seven, which is contrary to the plain Expressions of the Prophecy, which mention it to *be seen* but as one and the same Head wounded and healed; and is also contrary to the common acceptation of a Head wounded and healed, which can be but one Head. Mr. *Mede.*

Others of them are forced to make the Seventh King, and the Eighth, to be the same thing, and for that end to transpose the latter end of the 10th verse, and to make it come after the beginning of the 11th, contrary to the natural order of the Text. Monsieur *Jurieu* Accomp. des Prophecies, pag. 190. 2d Edit.

Those that would fix all the Charge of the Beast, and the False Prophet, upon the *Papal* Power only, are forced to make nothing of the plain Characters by which they are distinguished from one another, when named together, nor of the Change of the name of the Civil Government of the *Romans* at the fall of the *Western* Empire, though that was the only difference betwixt the first six Heads of the Beast, according to their own Opinion. For the first six Heads were all of the same Religion, that is, Pagans: And upon this account is it, that most of them are forced to make the first appearance of the Beast to be of a very uncertain date; that is, according to their fancy about the first great appearance of the Papal Power, which cannot well be fixed: Whereas the first Rise of the Beast must have been a very visible and remarkable Change of the Supream Power of *Rome*, from that which was the 7th Ruling Power of it to the 8th, called the Beast. Most Protestants.

It is upon this account, that some of those who incline to the former Opinion, and yet do plainly see, that the Beast must be a Change of the form of the Civil Power of the Empire, do therefore make the Ten Kings with the Papal Power, to be the Beast, that is, the Eighth King, or last Ruling Head. But what Prop. 6.

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an absurdity do they fly to in this, when it is manifest, that the Ten Kings were the Ten Horns, and none of the Seven Heads.

Others of them indeed defer the Rise of this *Papal Beast*, to that manifest Change of the Imperial Power at the fall of the *Western* Empire in *Augustulus*, as the end of the true Christan Emperors, who are their Seventh King; but then they are forced to make nothing of the succeeding Sovereign Power of the *Italian* Kings of *Rome*, who were as Absolute Sovereigns of it, notwithstanding their Royal Seat at *Ravenna*, as any of the *Western* Emperors had been from the time of *Honorius*, who first made *Ravenna* the Imperial Seat. They are also forced to pass over the Change of the Regal and Imperial Power of *Rome*, to the pure Imperial Government at the recovery of *Rome* by *Justinian*, as of no account for a new Head, though they must own the *Eastern* Emperors to have been as much Sovereigns of *Rome* at this Re-conquest of it, as the *Western* were before the loss of it, and when they were the acknowledged Sixth Head. This appears from the Power of the *Eastern* Emperors Exarchs after the recovery of the *West*.

THE

The Fourth BOOK.

THE Application of the Characters OF THE BEAST In the *REVELATIONS.*

CHAP. I.

The force of the Applications of the Characters of the Beaſt to confirm the firſt date of his Reign. A Caution to thoſe who have taken up with a former Hypotheſis. The uncouth Compoſition of the Beaſt, of the Parts of a Lyon, *of* a Leopard, *and* of a Bear, *applied to an abſolute exactneſs. The* Riſing of the Beaſt out of the Sea; *The Continuance of his Reign* for 42 Months. Rev. XIII.

AFTER the more cloſe and demonſtrative way of proof, that has been made uſe of to determine the particular nature, and firſt Riſe of the Beaſt, It will much confirm the knowledge that is now had of him, to ſee how eaſie and natural the Application of all the other Circumſtances of his Hiſtory will appear to be upon this foundation.

Rev. XIII.

And this may ſerve for an additional proof *à poſteriori*, as the Demonſtrations of the principles of natural things by their cauſes are much ſtrengthned by their perfect agreement with all the effects that we can apply them to, or with all that experience does teach us of them. But yet it muſt always be remembred, That though the Application of an Inſtance or two ſhould ſeem to be ſomething harſh, or forced; That no man ought for that to queſtion the former Concluſions, unleſs upon a new examination he can find them *leſs neceſſary*, than they did at firſt appear. *No man ought to doubt of a plain and manifeſt truth, becauſe he ſees it to be ſeemingly inconſiſtent with ſome other Concluſions that are deduced from it*, which are not ſo plain and neceſſary.

I know not of any ſuch harſhneſs in any of the Applications that I am now going to make, but rather think them ſo well agreeing with the Characters of the Text, that they are enough to ſurprize one into an admiration of the Congruity of them. But I interpoſe this as a convenient Caution to thoſe who may find a convincing evidence in the proof of the maint Point, to which the Applications are fixed; but by reaſon of ſome prejudices, and long uſe of a former Hypotheſis, may not think ſome of the Applications ſo well fitted to the Prophecy, as they will imagine their own to be. For this will be apt to make them judge many things, which to all others would appear *very tolerable at leaſt*, to be harſh and uncouth to them.

To begin then with the figure and compoſition of the Beaſt; Rev. 13. 2. It is ſaid to be in the ſeveral parts of it like a *Lyon*, a *Leopard*, and a *Bear*, which do manifeſtly refer to its being the Fourth Beaſt in the 7th Chapter of *Daniel*, which is there repreſented v. 7, 23. immediately after the account of the Three Kingdoms ſhown by thoſe Three Beaſts, and is ſaid to have devoured them. And Book the IId. thoſe Three Beaſts are agreed to be the *Babylonian*, *Perſian* and *Græcian* Monarchies: The Beaſt here is repreſented as conſiſting of theſe Kingdoms, as the parts of his Body; which if it has any reference to the *Roman* State at the particular Riſe of the Beaſt with *Juſtinian*, muſt ſignify, That it ſhould be that particular *Roman* Power which was in poſſeſſion of *Greece*, *Babylon* and *Perſia*, or that part of *Aſia* which belonged to the *Babylonians* and *Perſians*. And then it does very clearly ſignify, That the Riſe of the Beaſt ſhould be at the advancement of the *Eaſtern Em-*

pire

pire to the Government of *Rome?* And does not that ſuit well enough with *Juſtinian*'s Conqueſt of *Italy?* Rev. XIII.

This would tempt one to be very confident, That this was deſigned as a very plain Character to know the Riſe of the Beaſt by, ſince there is no ſuch mention of any of the Parts of theſe Beaſts, in the Dragon in the Chapter juſt before, which yet is the ſame kind of Figure with this, and is known to ſignify the *Roman* State *a long time after* that it had been in poſſeſſion of *Greece* and *Aſia*. And one would be very apt to judge, That what is repreſented as *particular* to the Beaſt in the 13th Chapter, and was omitted in the Dragon, which yet is known to be the *Roman* Empire, muſt be added as a mark of diſtinction of the one from the other. But if others will have this mark of the Three Beaſts to belong to the general nature of the Beaſt, as it ſignifies the *Roman* Conqueſt at its firſt appearance after the deſtruction of the *Greek* Monarchy, it will not prejudice my Opinion. It is enough to ſhow, That as this Beaſt does ſignify the particular ſtate of it under its laſt Ruling Head; So this character of the Parts of it does *moſt exactly* agree with that, which I make to be the laſt Ruling Head at its firſt Riſe, *in diſtinction* to all other ſtates of the Beaſt. Chap. 12.

The *riſing of the Beaſt out of the Sea*, is known to ſignify, that it ſhould ariſe out of great Commotions, and by great Wars and Tumults. For ſo are *many Waters* interpreted by the Angel himſelf, to ſignify in this Prophecy, chap. 17. 15. *Multitudes, and Peoples, and Tongues, and Nations*, which being added to the nature of thoſe *Waters in the Sea*, do determine it to ſignify great commotions of thoſe *Multitudes*, and *Nations*. And certainly this does very well ſuit with that ſtrange buſtle which *Juſtinian* made in the World by his Wars with the *Goths*, and *Vandals*, and *Perſians*, and with his Conqueſts of thoſe People at his taking poſſeſſion of the *Weſtern* Empire. *The aſcending of the Beaſt out of the Bottomleſs Pit*, Rev. 17. 8. is the ſame thing; as the Sea is uſually called by the name of the *Abyſs* in Scripture, which is the word here uſed for the *Bottomleſs Pit*. Rev. 13. 1. Iſa. 8. 7. & 17. 12. Jer. 46. 8.

I could never meet with any ſatisfactory Account from any other *Hypotheſis* concerning the date of the firſt appearance of the Beaſt, why the whole time of its continuance, both in *Daniel*, and the *Revelations*, ſhould be expreſſed by a *Time, Times, and half a time*, or 42 *Months*, which is the ſame *(Coroll. 2. Prop. 24.)* Dan. 7. 25. Rev. 13. 5. & Chap. 12. 14.

Rev. XIII. For one would be apt to conclude, that [a] *the three, and an half*, in that expreſſion, muſt have a reference to ſome *ſeven*, as the whole number of it. *Three years, and an half*, is in it ſelf ſo preciſe, and unuſual a determination of the whole time of a thing; and the whole number *ſeven*, ſo commonly uſed in the Old and New Teſtament, to ſignify the *whole* of things of the ſame kind, that it muſt be thought to be very likely to be here referred to; *eſpecially*, when it is alſo conſidered, That the number *ſeven* is very frequently in uſe all over the Book of the *Apocalypſe*: *Alcaſar* has obſerved, that it is made uſe of there no leſs than forty times. *Epiſt. Dedicat. Comment. in* Apocalyp.

The three years and an half, of the preaching of Chriſt, to which theſe three years and an half, are ſaid to allude, are alſo in the 9th Chapter of *Daniel*, laſt verſe, made to be a reference to half a week of years.

With this it is alſo to be obſerved, That the other two famous Prophecies concerning the Captivities of the *Jewiſh* Church (which is every-where made the ſcheme of the Chriſtian Church.) The firſt about the 70 years Captivity by *Jeremiah*, and the other of the 70 weeks Captivity, till the time of the *Meſſias* (which is mentioned with the former in the 9th Chapter of *Daniel*). They both have the number *ſeven* for their *denominator*, and common meaſure. And from *Jacob*'s *ſeven years* ſervice for *Leah* and *Rachel*, and from the Liberty of an *Hebrew* Servant at the end of *ſeven years*; It appears, that the ſpace of *ſeven years* was the known ſpace of time for *ſervitude* amongſt the *Jews*, where the Prophecies were delivered. And the ſeven years that we are now enquiring after to fix the half of them to, muſt be ſome ſeven years of the Bondage of the Church, though with ſome lightſome intervals.

Gen. 29. & Chap. 21. 2.

As this does make it very likely, That the *Time, Times, and an half*, of the Tyranny of the Little Horn, or Beaſt, over the Church of God, does certainly refer to ſome whole number of ſeven Times: ſo is it now worth the enquiring, to what *particular ſeven* Prophetical Times they are referred.

This difficulty in the way, that I have found my ſelf determined to by the Prophecy, is eaſily reſolved. For if the firſt appearance of the Beaſt be at *Juſtinian*'s Conqueſt of *Italy*, *the Time, Times, and half*, of the Beaſt in the *Revelations*, and Little Horn of the Beaſt in *Daniel*, are juſt as long a ſpace of time, as it was

from

from the first beginning of the Captivity of the *Jews* under the *Assyrians* (who were much the same Kingdom with the *Babylonians*) in the 9th year of the Reign of *Hosea*, to the time of *Justinian*.

For that Captivity of the Ten Tribes, by *Salmanasar*, was in the 3993d year of the *Julian* Period, and 720 years before Christ. If to this be added the Year of our Lord, when *Belisarius* carried *Vitiges*, the King of the *Italian Goths*, in triumph with him to *Justinian*, which was *Anno Dom.* 540, there will be just the same number of 1260 years to the beginning of the Reign of the Beast at *Rome*, for the first half of the seven Prophetical *years of years*, without their *Epagomena*, or the five days at the end of them, as is determined in the *Revelations*. And tho the *Goths* did after that Triumph of *Belisarius*; get head again in *Italy*, yet the example that we have of the computation of the 70 years Captivity, from the first carrying away of *Jehoiakim*, long before the final Desolation, is a very plain Rule given for the fixing of the date of the Conquest of a Nation in Prophecy. For *Belisarius*'s Conquest of the *Goths* at the taking of *Vitiges* their King, was exactly the same kind of Conquest of them, as *Nebuchadnezzar's* Conquest of *Judea* at the carrying away their King *Jehoiakim* in Fetters, though the Line of their Kings continued to the end of *Zedekiah*.

Petav. Rat. Temp. part. 1. l. 2. cap. 2. in Ezechia. Part. 2. l. 1. c. 4. in fine.

Petav. Rat. Temp. part. 2. l. 3. c. 12.

By this it appears, That from the *first times* of the Bondage of God's Church at the beginning of the great Captivity of the *Jews*, to the last end of it at the ruine of the Fourth Kingdom in the 7th of *Daniel*, succeeded there by the Kingdom of the *Son of Man*; there is just the space of seven Prophetical years, or in the phrase of *Daniel*, *seven Times*, of which *the one half begins* with the Captivity of the Ten Tribes, and *ends* at the first appearance of the Reign of the Beast; and *the other half* is the times of that Reign. At the end of which the great Prophetical Week of Times is accomplished, or the times of the Servitude and Bondage of the People of God: For as seven years was the allotted time in the Law for the slavery of a Servant, so did that time seem to be made the Type of this great state of Bondage.

To confirm this, We see the end of the *Time, Times, and half*, declared to be the end of the *Jewish* Captivity, *Daniel* 12. 7. Which does clearly show, that those Times were only a part of that *whole* Captivity; and where they appear to be the just half,

and

Rev. XIII. and to be called *three, and an half*, who would not assure himself, that they must refer to the whole number of *seven Times, or years of years*, which was the whole time of that Captivity?

And thus comes the whole time of that long Captivity of the *Jews*, to be measured out to our admiration by these two halves of it, from the first time of the Captivity of the Kingdom of *Israel* (as the 70 years from the first Captivity of *Jehoiakim*) to the Rise of the Beast, or Little Horn, and from the beginning of that Reign, to the end of it.

But if the 1260 years in both the halves should be also accounted without the five days, or the *Epagomena*, at the end of each year in them, just as three times, or three years, and an half, are here but 1260 days, then they would be 18 years short of that number of years; and then the first half of the whole seven would end just about *Justinian*'s entrance upon the Throne in the *East*, or at *Justin*'s being crowned by Pope *John*, four years before, in acknowledgment of his Right over the *Roman* Empire. And this might be so much a more remarkable date of the Rise of the Beast, because this is said by *Petavius*, *Ration. Temp. Part. I. L. 7. cap. 3.* to have been the first Instance of the Crowning of an Emperor by the Pope. And this was near 18 years before the other date from *Belisarius*'s Triumph over the *Gothish* Kings, and made remarkable by the change of the common *Æra ab U.C.* for that of the year of our Lord presently after by *Dionysius Exiguus*; and by the beginning of a new *Digest* and *Code* of Laws by *Justinian*, which have continued ever since to be the acknowledged standard of Civil Law to all Nations, though properly nothing but the Laws of the *Roman* Empire.

The other half also of the Time, or the 1260 years of the Beast, must thereupon be concluded to end 18 years sooner, or soon after the Year 1760.

It has indeed been already determined, that the first appearance of the Beast was at *Justinian*'s Conquest of the *Goths*. But though his first publick formal appearance might be *not till then*, yet the time of his Reign might very well be accounted from the time of his first Inauguration, or Coronation, for that Design, by the False Prophet, since it seemed to be but one continued Design for the Elevation of the *Eastern* Emperor into the *Western* Throne. And so was that Action of Pope *John* interpreted by the *Goths* in *Italy*, as a translation of the *Western* Empire

pire upon him; and upon that account was the Pope ſo cloſely impriſoned at his return by the King of the *Goths*, as it coſt him his life. The firſt date then of the 42 months of the Beaſt's Reign, may very well begin at his firſt Coronation by the Pope, as the *Eighth King* of *Rome*, or the ſeven Hills.

But after all, it is to be obſerved, That there is an apparent ground from the Prophecy for the apprehending the two halves of the *ſeven times* of years not to be altogether of an equal length. The mention of a *Time, Times, and an half*, is indeed ground enough to make one conclude, that they refer to an *whole week of times*, of which they are three and an half. But then to ſhew, that this latter half was of a different length from the other three and an half before them; theſe latter are induſtriouſly explained in the *Revelations* to be no more than three years and an half without the five days, which were uſually added to the twelve *Babylonian* Months in every year: Which ſeems to be a plain exception there put in to diſtinguiſh them from all other Accounts of *Babylonian* years, that had not that limitation added to them, and therefore more particularly to ſhew their difference from the firſt three and an half in the *ſeven times*.

According to this, The firſt three times and an half, ought to be accounted according to the *full* number of days in the *Babylonian* year, or with the addition of the five days, or *Epagomena*, after the other Twelve Months; which would make every one of theſe firſt half of the ſeven Times to contain five days more in it, than is accounted in every one of the latter half: And then the firſt Three Prophetical Times and an half before the Reign of the Beaſt would be 17 years more than 1260 full years; which would make them reach from the firſt *Aſſyrian* Captivity of the *Jews*, to the year 558 after Chriſt, when *Beliſarius* made an end of the laſt remainder of all the oppoſers of *Juſtinian*'s Conqueſt of the Weſtern Empire, *viz.* the Nation of the *Huns*; the Times of the Reign of the Beaſt, the latter half would by this account not begin till about the year 558: and if they were full 1260 *Babylonian* years, they would then reach to about the year 1820 for their Laſt End. But by the ſame reaſon, that they are made to be but 1260 years, or 17 years ſhort of the full account of the three Times and an half; every of thoſe 1260 years as has been obſerved, may be judged

Petav. Rat. Temp. l. 7. c. 5. in fine.

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to

Rev. XIII. to want five days in them; and then they would reach but to juſt the year 1800.

And this I account to be the true way of determining the number of the years in both the halves of the *Week of Times* here referred to. For the induſtrious care, that the Prophecy ſeems to take in three Chapters of the *Revelations* to limit the number of years contained in the latter half of that great week, is ſufficient ground to conclude, that the former half of it before the Times of the Beaſt, which has no ſuch limitation in it, is to be accounted according to the received Cuſtom of the *Babylonian* Nation, for their number of days in a year, to which all this peculiar calculation of the Times does refer. For the Exception expreſly put in to the one half, is a confirmation of the common way of account in the other half, where there is none.

Thus may we obſerve, That this great Tribulation of the domination of the Beaſt, does in that reſemble the time of the greateſt Tribulation that ever befel the *Jews*, as it is characterized by our Saviour. The days that this ſhould have in it in proportion to the other half of the ſeven before it, are *ſhortned for the Elects ſake*.

And all the grounds that there are for the ſhortning of the length of 1260 years by the *Chaldaick* and *Greek* Account, without the additional five days, expreſly referred to in the Prophecy, do alſo prove, that the Riſe of the Beaſt, whoſe time is meaſured out by theſe years, could not be about the Year 450. for then his time would now have been almoſt juſt run out. For 1260 *Chaldaick* years would be but 1242, which added to 450, would make but 1692 for the end of the Beaſt. And yet that is the time to which the firſt Riſe of the Beaſt is fixed by the moſt Judicious of the Proteſtants, that take other ways for the ſucceſſion of the Eighth King, called The Beaſt.

But in the ſhorteſt account of theſe years they appear however to be ſo prodigious a length of time for the Reign of One Tyrannical Kingdom over the Church of God, in compariſon with any other of the Four Monarchies (by which the whole time of the Captivity of the Church of God is meaſured out in the 7th of *Daniel*) That that is a very ſufficient Reaſon for the particular mention of them, as the half of ſome week of years: For by that, this Antichriſtian Tyranny is ſet out by that which is the moſt remarkable Circumſtance in it, *viz.* The continuance

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of it in the laſt Monarchy of the Four, as long as all the reſt of the time of the ſlavery of the Church under all the other Three Monarchies, and that alſo in but the one part of the Fourth Monarchy. Rev. XIII.

References to the Firſt Chapter.

[2] *Alcaſar. Notat. 4. ad v. 2. cap. 11.*

All the Perſecutions of the Church are ſet out by three years and an half. Three days and an half refer to a Week. *And on chap. 12.* We have ſeen, that by 1260 days are ſignified three years and an half, according to the *Græcian* and *Jewiſh* Account. We have alſo there ſeen, that the ſpace of three years and an half is to be taken myſtically, and that by it is ſignified in the middle of a week of ſeven years.

CHAP. II.

The Character of an Eighth, which was one of the Seven, *explained; of* was, *and* is not, yet is; *Of coming after a* Seventh, *which ſhould* continue but a ſhort ſpace: *Of the* changing of Times, and Laws: *Of the* Ten Kings *reigning* one hour with the Beaſt: *Of the* Image of the Beaſt.

TO go on with the reſt of the Characters of the Beaſt in the *Revelations*. The Imperial Head cut off by the *Goths*, and reſtored by *Juſtinian*, does very naturally agree with the Character of its being an *Eighth King, which was one* of the *Seven*. Rev. 17. 11. Becauſe it was the Sixth of thoſe Seven Kings at the time of the Prophecy, and an Eighth in the time of its Reſtauration by *Juſtinian*. And it is a ſtrange thing to ſee how others are forced to make *either* their Eighth King to be the ſame with their Seventh, *or* their Seventh King to be none of the ſeven Heads, to uphold their Interpretation.

And that alſo ſhows, How the Imperial Head reſtored by *Juſtinian*, was the Head *wounded to death, and healed again*; ch. 13. 3. And the Beaſt that *was*, and *is not*, and *yet is*, ch. 17. 8. which do but ſignify the ſame thing with its being the *Eighth*, *which was one of the Seven* that had been once paſt before. For all thoſe Expreſſions ſignify no more, than that the Imperial Head *was*, before it was deadly wounded by the *Goths*, *then ceaſed to be*, while the *Gothiſh* Kings were the Kings of *Rome* and *Italy*; and afterwards *was healed again* by the return of the Imperial Rule over *Rome* in *Juſtinian*.

Where by the way may be obſerved, how juſtly the continuance of the *Roman* Imperial Power in the *Eaſt*, after the ruine of the *Weſtern* Empire, does anſwer the Character of, *and yet is*, at the time when it had but a ſmall ſhare in the Authority of the City of *Rome*, together with the *Gothiſh* Kings. See the Account of their Union in the choice of their Conſuls, *&c.* But whereas the firſt of theſe Expreſſions ſeems to belong *only to an Head* of the Beaſt, and *the other* is ſaid of the Beaſt *indefinitely*; It is to be conſidered, Note 20, 21. on Chap. 18.

that

that the notion of the Beaſt, is the Beaſt in the particular ſtate of its laſt Head (*Prop.* 6.) —which is the healed Head (*Coroll.* 3. *Prop.* 10.) Rev. XIII.

As for the Riddle of *was*, and *is not*, and *yet is*, The Learned Dr. *More* has ſhown, that that is to be underſtood of the Beaſt, as it was ſubject to thoſe ſeveral changes of one and the ſame ſtate of it, and not to be tied to any one ſet particular time, when thoſe inconſiſtent Characters were really verified of it *altogether*, as ſeveral compounded Names of things are found to be in the *Old Teſtament*. For to underſtand it literally of the ſubſtance of the Beaſt, is an open contradiction; or to underſtand thoſe Characters about the ſame qualification of it in *the ſame* reſpect at the ſame time. And yet it cannot but be ſeen, that in the time of the *Gothiſh* Kings, it was very near being verified to the greateſt nicety about the Imperial Government. It *was* Supream at *Rome before* them, it *was not* ſo *in* their time; *and yet it was* owned for its ſhare *with* them in the Authority of it. Vol. 1. p. 642.

But to make out this difficulty by applying theſe Expreſſions only to a quality of the Beaſt, that *was*, and *was not*, and *yet was* (as Dr. *More* does to the Idolatry of the *Romans*) is contrary to that, which has been proved to be the conſtant acceptation of the Beaſt (*Prop.* 6) —that is, The particular ſtate of it under the Eighth King, which therefore muſt be the thing of which, *was*, *it not*, and *yet is*, muſt be verified.

The Character of his being an *Eighth* after a Seventh King, *which ſhould continue but a ſhort ſpace*, agrees very well with the Reſtauration of the Imperial Rule after the Reign of the *Goths* in *Italy*. For their whole time was not above ſeventy years, which is but the Age of one Man, and is by the Prophet *Iſaiah* called the days of one King; and is a very ſhort ſpace of time in compariſon with thoſe Kings betwixt whom it ſtands, and to whoſe time of Reign the reference is made. For thoſe ſeventy years were as nothing in compariſon of either the Imperial Rule *before* it, which had continued for above five hundred years; or of that *after* it, which has already continued above a thouſand years. And beſides, it is a ſhorter ſpace of time than is attributed to the Seventh King, by almoſt all others who do not make him to be a ſingle Emperor. Ch. 17. 10. Iſa. 23. 15.

The changing of *Times*, and *Laws*, attributed to the Little Horn in *Daniel*, may ſignify no more than appearing like a new

Rev. XIII. Lawgiver in the Church. But if it be desired to see this more particularly verified of the Reign of *Justinian*; Is it not sufficient for that purpose, that His *Code* was then made the standing Law of the *Roman* Empire, and has ever since continued to be so? And that the *Epocha*, that *Dionysius Exiguus* did then bring in of the Year of our Lord, against the old *Epocha ab urbe conditâ*, has ever since been observed? But I rather stick to his Settlement of the Laws of the *Roman* Church.

Rev. 17. 12. There is no manner of difficulty about the Ten Kings, which are said to Reign with the Beast either *one hour*, or *at the same time*. For the number Ten is usually taken in Scripture for an uncertain multitude of those things of which it is said to be the number; and in such a long succession, and change of Kingdoms, as it is here joined with, and where there is no other circumstance to shew it to be a definite number, it ought in all reason to be taken in that sense; that is, for an uncertain multitude of Kingdoms, that were to be set up with the Beast in the bounds of the *Roman* Empire, according as they are represented by Horns of that Beast, which is agreed to be the particular *Roman* Monarchy, *Prop. 16.*

For it is unimaginable, That ever that definite number of Ten Kingdoms should be found to have been constant under all those Changes of Masters, that the Divisions of the *Roman* Empire have have been successively ruled by. I am sure in the time of the *Saxon* Heptarchy in *England*, it could not be so: And many other Instances of the like nature might be produced against it. But however, it is not questioned by those, who maintain the definite number, but that these Ten Kings were up in Rule *at the same time* with *Justinian*. That they should have their first Rise with him *at one* and *the same time*, is not at all necessary from the Text, though the signification of μίαν ὥραν should be granted to be *at the same time*. See pag. 216.

But indeed the common, and unforced signification of that Expression, is *one hour*, that is, a small time, as has been observed: And then all that could be made of it, would be, That those Ten Kings, which are said to have received no Kingdom in St. *John*'s time, *yet should receive power as Kings*, or as free Independent Sovereigns, for a small time with the Beast; and that only, till, as it is said, they should *give their power, and strength, and Kingdoms to the Beast*; that is, Till they should submit themselves,

ſelves, and their Kingdoms to that *Roman* Uſurpation, which the Imperial Authority ſhould ſet up, and be the Secular Head of; which will be better underſtood, when it is explained what the *worſhip of the Beaſt*, and of his *Image*, is. Rev. XIII.

For that end it will be now requiſite to enquire what the *Image of the Beaſt* can be determined to be. It ſeems at firſt to be a figurative Expreſſion, and ſo capable of variety of Interpretations; but there will be peculiar marks enough found of it in the Text to determine it to one certain thing. Chap. 13, 14.

But before we enter upon that, it is to be premiſed, That the mention of the *Beaſt*, and his *Image*, is a very manifeſt alluſion to the [b] common cuſtome of the *Romans* at that time, to raiſe the Emperors Image in all publick places at his election to that Dignity, and to continue the adoration of it during the time of his Reign, and to pull down, and break thoſe Images at the end of every reſpective Reign. The Emperor's Image, and the worſhip given to it, was the publick ſignification of his being in power: And that they might have the fairer Title to Adoration, [c] they were conſecrated with a form of words, as the Idols that were dedicated to the honour of the Gods: And ſo ſacred were they after that, accounted to be, that it was High-treaſon for any to ſell them after Conſecration.

The Beaſt then, and his Image, are here joined together with a reference to the worſhip of the Emperors, and their Images. *The Falſe Prophet*, who is the contriver of this Image, has been already found to be a Church-Head with Supream Authority over the *Roman* Empire, and that he is *really* diſtinguiſhed from the Beaſt, who is the Secular Head of it. *Prop.* 24.

And this Falſe Prophet is determined to be in particular, the Papal Authority, *(Coroll.* 3. *Prop.* 25.)

The Characters of this Image in the Text are to be next conſidered.

It is ſaid to be the *Image of the firſt Beaſt*, *which had the deadly wound*, *and was healed again*. It was then the Image of the Imperial *Roman* Rule reſtored again by *Juſtinian*, *Coroll.* 1. *Prop.* 5. & *Query* 2. Chap. 13.

Now *an Image* of any thing, is ſomething made after the likeneſs of the thing of which it is the Image; And particularly, in this Caſe it muſt have as great a likeneſs to its Original, as the

Rev. XIII. the Images of the Emperors uſed to have to the Emperors themſelves.

But then this Image is different from all Carved Images of the Emperors: For it is ſaid to *have life* put into it; and therefore muſt it be a *living* likeneſs to its Original. That which it repreſents, is the Imperial *Roman* State, which is ſaid to have power over all *Kindreds, and Tongues, and Nations.* This Image then muſt alſo be a *living Supream Power over all the ſame Juriſdiction*; for otherwiſe it cannot be a living likeneſs of the former. A Carved Image is indeed but the dead likeneſs of ſome ſingle Perſon. But an Image of a Publick State, *that is alive*, as this is, muſt be ſome Ruling Power in the ſame State, that has a very *lively reſemblance* to it; for it is in being at the ſame time with it; the Beaſt and his Image are ordinarily deſcribed to be together. And the Image is made in honour of the Beaſt, and ſo muſt, like the Images of the Emperors, be within the bounds of the Authority of the Beaſt; And beſides, is made by a Falſe Prophet in the exerciſe of the Power of the Beaſt.

This *living Image* then, muſt neceſſarily be an Univerſal Rule of the World, like to that of the Imperial *Roman* State. And accordingly we find it *ſpeaking, and commanding all the World to worſhip it*, chap. 13. 15. *forcing all men to receive the mark of it, and to take the name of it*, v. 16. which ſhows the extent of its Power to be as large as that of the Imperial Power, its Original. It had alſo power of life and death in it, v. 15. ——which is the peculiar Prerogative of Supream Power.

Now this was all for nothing elſe but the enforcing of Falſe Worſhip, which it was inſpired with life by a Falſe Prophet to effect. And one of the Puniſhments was Excommunication, *That men might not buy or ſell*, which was an uſual puniſhment of the Elders of the Synagogues amongſt the *Jews*. All which denotes it to be an *Eccleſiaſtical* Power, equal to the *Secular* Power for the univerſality of its Juriſdiction: Indeed what kind of Power within the ſame Bounds and Territories can it poſſibly be, but *Eccleſiaſtical*, that can be a *living Image* of the *Secular* Exerciſing Supream Authority at the ſame time with it, and in the ſame places, as this is deſcribed?

v. 14. v. 17.

This Image therefore muſt be a *Church-Rule* equal to that of the State; And ſince the Juriſdiction of it is Univerſal, or Catholick, and alſo *Roman*, can it be any thing elſe but the *Roman-Catholick-*

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Catholick-Church? And ſince all the life that it has, is inſpired into it by the Falſe Prophet, who is already known to be the Papal Power (*Corol.* 3. *Prop.* 25.) what plainer deſcription could we have had of the *Roman-Catholick-Church under the Pope?* Or what can there be that is a [c] more exact living Image of the *Roman* State under the Imperial Power? For the Head of it has a Juriſdiction equal to the Head of the State: Both *Pope* and *Emperor* have long ſince had the Title of *The Lords of the World*; They have both a *Triple Crown*, tho for different Juriſdictions. They are both called *King of Kings*. The body of the Image is juſt the ſame with that of the Beaſt. The *Eccleſiaſtical* Juriſdictions are parted out exactly according to the diviſions of the *Civil* Government of the Empire. The *Patriarchs*, *Archbiſhops* and *Biſhops*, had their Ranks and Places every-where according to the Diviſions of the Provinces of the State; and the name of the Eccleſiaſtical *Dioceſſes* did ariſe from the diſtinction of the ſeveral Civil Dioceſſes of the Empire by *Conſtantine*. And it is eſtabliſhed by the Canons of [f] two Synods, That if any City were newly raiſed by the Emperor, the Eccleſiaſtical Dignities there ſhould be conformed to it. So that the Church and State did run parallel to one another through the whole Body of the *Roman* Empire, juſt like the Arteries and Veins in the Body of Man, and obſerved the ſame proportion every-where to one another.

References to the Second Chapter.

[a] *Alvenda de Antichriſto*, pag. 234. *de* 10 *Cornibus* —— The number Ten is very often in Scripture uſed indefinitely for a great many.

[b] *Panciroll. de Notitia Imp. Orient.* pag. 46. *gives the examples* of raiſing the Emperour's Image, and carrying it about, to denote his Exaltation to the Empire. *And* pag. 47. *gives the examples* of breaking the Emperour's Images, or the throwing them down, to ſignifie the end of his Reign, or his being Depoſed.

[c] *Panciroll.* pag. 47. *Notit. Imp. Orient.* ſhews the way of conſecrating the Images of the Emperours, and the unlawfulneſs of ſelling them after it; no leſs than *Crimen læſæ Majeſtatis*, or High-Treaſon.

[d] *Selden de Synod.* l. 1. cap. 7. *De effectibus Excommunicationis.* He that was excommunicated, with either *greater* or *leſſer Excommunication*, was ſaid

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said to be ἀποσυνάγωγος; And the effects of them, were Separation from Converse, from the Synagogue, from the publick Assemblies, from all the People and Commonwealth of the *Jews*.—— And he that was accursed with *Cherem*, was not to have any *Commerce* with any, but just so much as to get Victuals.

[c] *Leo Sermo* 1. *de Natali Apos.*] *Rome* has a larger Jurisdiction in its Spiritual Reign, than it had formerly in its Worldly Empire.

Bellarm. l. 5. *de Pontif. c.* 6.] From whence it appears, That the Pope is greater than the Emperour, *&c.*

Stenelius Eugubinus lib. 1. *de Donat. Constant.*] By the Exaltation of the Papacy, *Rome* has recovered a Greatness very little different from that of the Ancient Empires, since all Nations from the *East* to the *West* reverence the Pope of *Rome* in the same manner as they formerly did the Emperours.

See the expressions of Pope *Gregory* VII. of his own Authority, *Greg.* 7. *Epist.* 37.

The *Roman Ceremonial, l.* 1. *c.* 2. shews this to be the manner of investing the Pope with his Authority: "*I invest Thee with the Authority of Pope, that* "*Thou maist Rule over the City and the World*, Urbi & Orbi.

[f] *Concil.* 6° *in Trullo, Can.* 37. The Canon which was made by the Fathers, we do also observe, which says thus: *If any City be, or shall be new raised by the Royal Power, the Ecclesiastical Dignity shall follow the Publick and Civil state of it.*

CHAP.

CHAP. III.

Wherein the Worſhip of the Beaſt, and of his Image, doth conſiſt.

BY the proceſs of the former Chapter we have all the Confederates in the deſign of the Beaſt diſcovered to us. There is the Imperial *Roman* State for the *Beaſt with his laſt Head*; The *Image and falſe Prophet* for the *Roman* Catholick Church, and the Pope. *The ten Kings giving their Kingdoms to the Beaſt*; for thoſe *Roman* Catholick Kings, who *force* their Subjects to ſubmit to the *Roman* Religion, enjoyned by the Papal Power, or Imperial Authority.

And now it is to be examined, what is meant by Worſhiping the Beaſt, and his Image.

It is certain, in the firſt place, That the words here uſed to expreſs the Worſhip of the Beaſt, and his Image, are the ſame with thoſe which were in uſe at the time of the Viſion, to ſignifie the Adoration given to the Emperors, and their Images, publickly ſet up. Προσκυνεῖν, and *adorare* were the terms, in common uſe amongſt the *Greeks* and *Latines* of thoſe times to expreſs that profound Reverence which was paid to the Emperor and his Image. And then there ſeems to be nothing more required to make Application of this Phraſe, but only to ſhow what obedience was given to the *Secular* and *Eccleſiaſtical* Authority of *Rome*, by all the World, from the time of *Juſtinian*.

But becauſe we find that the [a] firſt Chriſtians did pay that Reverence before-mentioned to the Emperors and their Images, as well as the *Pagans*; It is manifeſt, that there muſt be ſomething more here meant, than a bare external Civil Veneration of the higher Powers as the Ordinance of God.

It muſt be ſomething very much like the Worſhipping of *Nebuchadnezzar*'s Image, and of thoſe *Babylonian* Kings, in ſuch a manner, as not to be allowed the exerciſe of the true Religion: And nothing leſs than this, can anſwer the Character of the *man of ſin*, 2 Theſ. 2. 4. who is ſaid to *exalt himſelf above all that is called God, or that is worſhipped: So that he as God ſitteth*

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in the Temple of God, ſhewing himſelf, that he is God. And by the conſent of all Interpreters, that Prophecy does certainly belong to that ſtate of things that is repreſented by the Beaſt and his Image.

By this then it appears, that *by the Worſhip* here mentioned, muſt be underſtood, the *giving of Divine honours*, or the peculiar Prerogatives of God, or Chriſt, to the Beaſt, or his Image; that is, to the *Civil* and *Eccleſiaſtical* Authority of the *Romans*, after the Reſtauration of the Imperial *Roman* Government in the Weſt.

The unqueſtionable way to effect this, would be to make * the Arbitrary will and pleaſure of the Supreme Authority of the *Roman* State, or the Church, to be acknowledged for the Law of God, Divinely inſpired, or to be publickly obeyed as ſuch by outward compliance with it: This is certainly to ſet up ones own will for the will of God; and ſo to ſtand ones ſelf in the place of God to the World. And if this be exerciſed with an irreſiſtible power over the Univerſal Church of Chriſt upon Earth, it is plainly the *ſhewing* ones ſelf *to be a God in the Temple of God.* For there could nothing elſe be underſtood by the *Temple of God*, after the Deſtruction of *Jeruſalem*, but the Chriſtian Church, which alſo has that name in ſeveral places of the ſame Apoſtle's Writings.

A ſtill much higher improvement of this Worſhip is it, if it be enjoined as *neceſſary to Salvation* to believe theſe Arbitrary Decrees to be the Inſpirations of God, and to obey them.

But *eſpecially* if theſe Decrees be not only about things left indifferent by the Word of God, but are alſo Injunctions *contrary* to the Will and Word of God; For this is to *oppoſe* and *exalt ones ſelf above God in the Temple of God*; And if this be done with the ſhew of the Authority of God himſelf in it, this is to *oppoſe all that is called God, ſhewing himſelf to be God.* For he does certainly make himſelf very near as abſolute a Sovereign of a Nation, who does unjuſtly exerciſe all the Acts of the Sovereign Power of it, againſt the will of the undoubted Prince of it, but yet under the name of *his Authority*, as he that does it by an open Uſurpation of the Title of the Sovereign Power.

This Power and Authority is carried on with a ſtill greater arrogance and claim of divinity in it, if it pretends to a Title of *Infallibility* in all that it can enjoin. For as this Divine Attribute

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* Grot. *Reſponſ. de Antichriſto, pag.* 77. I deteſt every thing that belongs to the Spirit of Antichriſt; (that is, the impoſing, perſecuting Spirit.) And that has appeared not only near the *Tyber*, but about the Lake *Lemanus*, and in other places.

is the fundamental ground of all the higheſt Acts of Faith in God; ſo is it a claim of an infinite power in men; and does give [b] Authority to all the Acts of their own Will, frees them from all Bounds and Meaſures, or Rules to diſtinguiſh betwixt Truth and Falſhood; ſets them out of the reach of all humane Judicature, and makes their Will and Pleaſure the laſt Appeal for all Controverſies; and their Arbitrary Deciſions to be the Oracles of God. Rev. XIII. See References.

How inconſiderable does the Worſhip of *Nebuchadnezzar*'s Image appear to be, in compariſon with this profound Veneration of the Soul and Conſcience, given to the arbitrary, falſe and wicked Decrees of either ignorant or deſigning Men, under the Character of the Word and Will of God?

And all theſe particulars are made good in the matter before us, *by the Imperial Laws*, and their Sanctions, and Edicts, to force their own Faith in indifferent things. And the Errors of General Councils upon the Conſciences of the whole Chriſtian Church Catholick, to be aſſented to as [c] *Divine Truth*, and many times as *neceſſary to Salvation*: and the giving of the *Secular* Arm to execute the like Injunctions of the *Roman* Church. See References.

Of this kind alſo are the unwarrantable Acts of Councils, and the unlawful Canons of the *Roman* Church, inforced by the [d] Papal Authority, and the Church of *Rome*, *as neceſſary to Salvation*; and as dictated by an *Infallible Authority*, with the claim of Infallibility, as an inſeparable Prerogative of their *Authority*.

Of the ſame Nature is the exerciſe *of the power of the Keys* in that Church, by which they confine all Divine Favour, and all Right to the Kingdom of Heaven, to the Communion of the *Roman* Church, and only as *Roman*, and by which they pretend to have the Power of the Curſes of God, and of Eternal Damnation in their Hands, to pronounce againſt all thoſe who own not that Divine Authority, and Intallible Spirit in them, by which they appear, *as in the place of God*, in the Church.

For by this does the Church of *Rome* appear manifeſtly to *ſit as a Goddeſs in the Church Catholick*; to which all muſt ſubmit with all the outward Worſhip of their Bodies, and the inward Veneration of their Souls, as the only Oracle of God,

Rev. XIII. in all its Decisions and Definitions of Faith and Worship, and as the immediate Voice and Thunder of God from Heaven in all its Anathema's and Excommunications: And all this about matters, which *either* were never made to be the Will of God, by any other Authority, but the meer Will of the *Roman* Church; *Or* which are known to be absolutely contrary to the revealed Will of God, *the Light of Natural Conscience*, and to the common Sense and Reason of mankind, Prov. 20. 27. which is the *Candle of the Lord*; and the most fundamental Criterion of the Truth or Falshood of Revelations or Inspirations.

But some will question, whether all this can amount to the charge of commanding Men to Worship the Beast and his Image with Divine Honours, tho these things should be done without any warrant from God for them; because God himself is intended for the only Object of all that Worship that is thus enjoyned.

This doubt may soon be resolved by what Men would judge of the Worship of *Nebuchadnezzar*'s Image, tho he should have pretended, that it was the peculiar Presence of the God of *Israel*, as well as his own Image; and that it was to be Worshipped upon the account of that immediate Union of the True God with himself and his Image. Or by what Men can think of the Worship given to *Simon Magus*, under the supposition of his being the *Father*, *Son*, and *Holy Ghost*, at several appearances; Whether would the Adoration be excused, for being intended to the True God?

I would but demand of any sorts of Christians, what they would think of such an unbounded Power as has been mentioned, in any Party of Men, from whom they differ, which should now arise with these Claims of Superiority and Jurisdiction over the Universal Church of Christ upon Earth, and should *force* Mens Consciences to acknowledge these Claims to be due *by Divine Right*, and should *really* think them to be so, upon as *slight Grounds*, as the Church of *Rome* does now believe its own pretences upon; and should exercise these new powers with as zealous designs for God's Service, as they of that Church seem to do? It would be hardly possible for any of a differing Party to forbear the charging of this new Pretender with the Character of sitting *like a God in the Temple of God*,

God, or in the Chriſtian Church. For he that requires meer human Laws to be accounted Divine Inſpiration, which yet are nothing but his own will; he plainly makes his own will a Divine Law: And if he forces it upon all the World for ſuch, he makes his own will the Univerſal Lord of the Conſciences of Men, which is the peculiar Prerogative of God alone. Rev. XIII.

Without all queſtion, if the King of *France*, and the *Aſſembly* of his *Clergy*, ſhould uſe the ſame methods and pretences that they have done to the Proteſtants, to force the Conſciences of the Papal Party all over the World to the Opinions of the *Gallican* Church, they would not ſtick to charge him with the Character of uſurping upon the peculiar Prerogative of God in his Church.

I do take it all this while for granted, That the Claim for this Univerſal Power in the Church of *Rome*, and to the Title of Infallibility, is unwarrantable; and that is ſo eaſie a thing to be ſatisfied about, that I think it not needful here to dilate upon it. There needs no better ſatisfaction to be had about it, than what the ſlightneſs of the grounds that are alledged for this Authority, compared with the vaſt importance of the thing that they are to prove, does at the firſt ſight offer to any that are impartial. But others have made it their buſineſs, and to *them I remit it.*

The unwarrantableneſs of this Claim is ſuppoſed in the Objection: And if that be once granted, let the intention of the Church of *Rome* be never ſo fair in its Exerciſe of this Power, the inſtance above-mentioned will make it ſufficiently clear, how juſt the charge of the *Worſhip of the Image* is due to it: tho it ſhould exerciſe this power over the whole Church of God, within much more moderate bounds than it is known to do. The reality of their intention may without any difficulty be believed; For it was long ſince foretold, that the time would come, that *whoſoever killed* the true Members of Chriſt, *ſhould think that he did God ſervice in it.* And it is ſaid *to be foretold* on purpoſe, that *when the time ſhould come, we ſhould remember, that it had been told us of them.* St. *Paul* does give the example of it in himſelf; he verily thought with himſelf, that he *ought to do many things contrary to the Name of Jeſus of Nazareth*, and accordingly did them: For he ſhut up the Saints in Priſon; when they were put to Death, he gave his Voice againſt them: John 16. 2, 4. Acts 22. 3, 4. Acts 26. 5, 10, 11.

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Rev. XIII. *He even compelled them to blaſpheme; and was exceeding mad againſt them*; and yet *was zealous towards God*, while he was Perſecuting that way unto the death: And yet ſurely none would ever maintain, that the zealous intention of theſe cruel Actions would excuſe them from the guilt of Inhumanity and Murder.

The ſincerity of the Intention in all theſe Diabolical acts of Antichriſtian Tyranny, does only denote, how abſolute the power of the Devil is in them, by the power he has over them to make them believe, that it is the doing God ſervice all the while, that they are acted by the Rage of the Devil.

Wherefore it may now be ſafely concluded, That the great malignity of the Worſhip of the Beaſt and his Image, does lie in the Acknowledgment of an *Univerſal Arbitrary Juriſdiction over the Conſciences of all Men*, in the Governing-Power of the *Roman* State and Church.

I need add nothing elſe to make the Character of it comprehenſive enough of all the particulars included in it.

For this unbounded Power, eſpecially when ſecured by the Plea of Infallibility, does comprehend in it all the Tyrannical impoſitions that can enſlave the Souls of Men, to give an Abſolute and Divine Reverence to the Supreme Power. An ungrounded belief of an Infallible Spirit in Men in the exerciſe of their Juriſdiction over the Conſcience, does oblige a Man to a blind Faith in them for every the moſt abſurd and extravagant thing that they affirm; and to a blind obedience to all their moſt Unreaſonable and Arbitrary Injunctions. It binds him to renounce all uſe of his Underſtanding, that ſhould enable him to diſcover a falſhood; and to ſtifle all the Light of Conſcience in him, which would make him diſcern betwixt good and evil: And by this means does it not only lay a Man open to the inſpirations and illuſions of the Devil, but to take them alſo for the *Oracles of God*; and makes him uncapable of the Grace of Repentance.

This does make it eaſie to underſtand how the Worſhippers of the Beaſt do alſo *Worſhip the Dragon, who gives Power to him.* For this Power being not of God, but of the Dragon, and for his ſervice, as it is expreſly ſaid to be; the Worſhip that is paid to it, is, the Worſhipping of that Dragon, or of the Devil, for whoſe ſervice it is. Beſides, that the Devil or Dragon is repreſented

repreſented as the conſtant companion of the Beaſt to the laſt, and ſo muſt be the Inſpirer and Manager of the Beaſt in all he does. And then the Devil may be ſaid to be as really in the Throne again, as he was in the Red Dragon; ſo that the Dragon by that, does become the Life and Soul of the Beaſt; and both together make one and the ſame Body of Sovereign Power that is worſhipped. Rev. XIII.

And this does very well expreſs the Tyrannical Perſecutions of the Faithful Members of Chriſt by the *Roman* Powers, which is almoſt the whole Character of the Red Dragon in the Chapter before this; and for which he wears thoſe bloody Colours. Rev. 12. 3.

References to the Third Chapter.

[a] *Grotius in Decal.*] Nor did the firſt Chriſtians think it contrary to their Religion to fall down before the Emperours Images: But when they afterwards joined the Images of falſe Gods with their own, they choſe to endure any thing, rather than to worſhip them.

[b] *Thomas de Albiis*, in his *Tabulæ Suffragiales*, does the beſt lay open the dreadful Conſequences of eſtabliſhing Infallibility in any Head of the Church, or any where, where it really is not. *Tab.* 20, 21. This Claim, in reference to the Pope, he proves there to be the Mother of all Hereſies, and the worſt of all ſins, becauſe if thoſe who claim it ſhould err, it would lead all the Church into the ſame, without any poſſibility of remedy. There is the ſame reaſon for that Claim in any Governing-part of the Church, where that Privilege really is not.

[c] It had been the common ſtile of Councils, ever ſince the Council of *Nice*, to publiſh their Decrees under the Title of *Things Divinely Inſpired.* Thus does *Socrates* ſhew, *lib. 1. cap. 6. Ep.* That *Conſtantine* there ſays of the Decree of the 300 Biſhops at *Nice*, "That it was to be looked upon as the "Sentence of God himſelf. And *ibid. Ep.* 4. *To the Churches*, he ſays of all Councils, — That whatſoever is decreed in the Holy Councils of Biſhops, the ſame is to be attributed to the will of God.

Cardinal *Julian*'s Harangue to the Deputies of the *Bohemians* in the Council of *Baſil*, tells them, "That the Decrees of Councils are not leſs to be believed than the Goſpel, becauſe it is THEY that give AUTHORITY "to the Scriptures.

[d] By vertue of ſuch Orders from that Power, as theſe Determinations in the Decretals and Gloſſes do authorize, *viz.* That the Pope of *Rome* is by the Order of God ſet over the Nations and Kingdoms; That it belongs to the

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the Pope to depoſe the Emperour, and all other Kings and States, and to aſſign them Deputies. —— That the Pope is to be eſteemed the Vicar of Jeſus Chriſt, for all things here upon Earth, in Heaven, and Hell. — That he can make that which is ſquare to be round, Injuſtice to be Juſtice; that which is nothing, to be ſomething. — That he has an Abſolute Power of Judging, and that juſtly, *Againſt the Law of Nature, Nations, and of particular Countreys, Human and Divine, above and againſt Right, againſt all Decrees and Orders of Council.* —— *That he can diſpenſe with the Injunctions of the Apoſtles.* —— And theſe Gloſſes the Popes do recommend to the Publick, as AUTHENTICK. *See Jus Canonic. Gregor.* 13.

Aventin. lib. 6. *Hiſtor. Boior.* mentions the Emperour *Henry*'s Charge againſt Pope *Paſchal, Ann.* 1107 —— He ſays there of the Papal Power, —— That they take an Oath of every Biſhop to own all that for Law, that they ſhall ſay.

This Oath is deſcribed, *lib.* 2. *Decret. Tit.* 24. where they ſwear *to obey all the Popes Commands, and to aſſiſt him againſt all that ſhall oppoſe themſelves.*

[c] *Ribera* on 16 *B. cap.* 13. moves a Doubt, How Antichriſt, that is to deceive the World with a falſe ſhew, can perſwade them to worſhip the Devil, or Dragon? —— And thereupon ſays, The Interpreters do thus anſwer: —— Men ſhall worſhip Antichriſt: But becauſe he ſhall have his Power from the Devil, by worſhipping of Him, they ſhall worſhip the Devil. So *Aretas, Primatius, Ausbertus, Haymo, Ambroſius Anſelmus.*

CHAP.

CHAP. IV.

An Eſſay to apply the Idolatrous Worſhip of the Beaſt, to the Imperial Power. The Church no Monarchy before Conſtantine. *With him came in the Monarchical Form of Church-Government, with an Eccleſiaſtical Senate. The Reſemblance of the Imperial Power in the Church, both as to the Legiſlative, and Executive part of the Government, with the Civil Power in conjunction with the* Roman *Senate. The firſt Ground of the Authority of the Biſhops of* Rome.

THE Charge of the Idolatrous Worſhip before-mentioned, may ſeem at the very firſt ſight to be juſt enough for the *Worſhip of the Image*, or of the Church of *Rome*, and of the Papal Authority, which is the Head and life of it; But it may not appear to be ſo eaſie to apply the Worſhip of the Beaſt to the *Secular Imperial Power*.

For a clear ſatisfaction in this, It will be convenient to take a view of the different ſtates of the Church, *when under Perſecution*, and *when advanced to the Imperial Throne*. It is *very evident*, that the Catholick Church, however united it might be, yet was certainly no Monarchy in the times before *Conſtantine*. The Biſhop of *Rome*, who is the only pretender to the Sovereignty at that time, is ſufficiently known to have had then but a very limited Juriſdiction; and nothing did paſs for a Law of the Church, but what was decreed by the Common Aſſembly of the Governours of it.

The Church did much reſemble the Union and Government of the States of the United Provinces. The Biſhop and his Clergy were the ſtanding Authority of every particular Juriſdiction; and the People and inferior Clergy were generally the Electors of the Biſhops into their particular places; and the general Aſſembly of them all in Council, was the Supream Authority of the Church: By them were Laws made, and they were accounted the laſt Appeal for the determination of all material Controverſies about Juriſdiction.

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Upon *Conſtantine's Converſion* [a] there appeared a *new form* of Government in the Church. That which before was but an Ariſtocracy, comes now to be a Monarchy under *an Emperor*, and *an Eccleſiaſtical Senate*; but yet with ſo much deference to the Emperor, as he might evidently be perceived to be the Supream Governour of the whole Church. It was [b] the Emperor that *ſummoned the General Councils* at his pleaſure; He often *preſided* himſelf in them, and managed the Diſputes there, and appointed others to preſide in his abſence. *All Applications were made to him*, as the Supream Authority amongſt them, when he was preſent; And thoſe that were *the Judges of the Aſſembly* in his abſence, were *delegated* from him; *His will* was conſulted upon all occaſions; The *definition of Faith*, that the Council ſubſcribed to, was many times *propoſed by him*, and it was called the Emperor's definition of Faith; and *after the Biſhops, the Emperor ſubſcribed to the Acts of the Councils in the laſt place, and as the laſt* confirmation of it; and then was the Council ſaid to be [c] confirmed, or made valid, and not before; For the Emperor had a *negative Voice* in all they did, as well as the chief power in the doing it, whenever he pleaſed to concern himſelf in it: After the concluſions of theſe Aſſemblies, that which made their Definitions and Decrees to be *univerſally* received and obeyed, was [d] the Emperor's Edicts for that purpoſe, which were publiſhed with the Threats of *Anathema's*, as well as Civil Puniſhments: [e] And the Executions of the Canons of the Church upon irregular and diſobedient Biſhops, by Deprivations, *&c.* was by the Imperial Authority. The Church-Rights were ſtill indeed preſerved for a while in Elections, Church-goods, *&c.* But the whole External Government of it was managed by the Imperial Authority, in almoſt as abſolute a manner as the Civil Government. [f] They made Laws *about Apoſtates*, and Hereticks, and their Books, *about Churches*, *about the regulation* of the Clergy in Elections of Biſhops, *about the Qualifications, and Depoſitions of Biſhops*. And theſe Laws were very ordinarily executed upon Biſhops according to the Emperor's will.

See References at the end of the Fourth Chapter.

But that which does the moſt fully ſhew, what ſhare the Emperors had in the Government of the Church, and in the Canons of Councils, is the 45th of *Juſtinian's* Novels, where all the Canons of Councils are turned into Laws of the Empire. Indeed the general definition of the Law in the *Code*, together with

with the explication of it there, does expresly determine the *will of the Emperor* to be the only rule and measure of Law either in Church or State.

The general definition of a Law, is in these terms. *Whatever the Prince declares to be his Pleasure, has the force of a Law*; upon which it follows; *Wherefore, whatever the Emperor does appoint by the Subscription of the Bishops, or decrees of his own knowledge, or does publickly declare by word, or does command by Edict, does appear to be a Law.* Where it is evident, That the *Acts of Councils* became Laws of the Empire *only* by the Emperor's will in Council, and had nothing in them to enforce them upon those, who would dissent from the Council as erroneous, [g] before the Emperor's command for it. *G. de Offic. Principis.*

We do accordingly see what effect the fear of the Imperial Authority had upon the Councils themselves. For all the Councils assembled under *Arrian* Emperors, were of the same mind with the Emperor that called them; And if some should think, that it was rather the judgment of their own Consciences, they must then allow, that the generality of the Governours of the Church were really *Arrians*, and sincerely Orthodox, within the space of less than thirty years. It is certain that the *Arrian* Council of *Ariminum* was more than twice as numerous as the biggest General Councils besides; The Councils *indeed* were of the same mind with the Emperor that called them; And it is well worth the observing, how the Bishops of the *East* and *West* divided at the *Sardican* Council about the business of *Athanasius*, according to the different minds [h] of *Constantius* and *Constans*, who sent them thither.

By this then it appears, that the Imperial Authority did from its first owning of the Christian Religion, look so big in the Church, that those of the highest Character in it, did *bow down* to its will and pleasure. And when withal it is considered, that all the Parts of the Catholick Church were under this *Roman* Government, it is plain, That the proper appellative of the Christian Church at that time, was the *Roman* Church, because *Roman* and *Catholick* were of the same import, when all the World was *Roman*; And *the Principle of Political Unity* amongst them all, which made them one Body, and one Church in the face of the World, was their owning the *Roman Emperor*, with his *Ecclesiastical Senate* (or General Council) for their Supream Ruler and Governour.

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It appears then, that the Imperial Power was the Supream Authority at that time in the Church upon Earth. General Councils were but his Senate; And whether they were in the right or the wrong, it was his consent that gave them their [i] actual force for a general outward compliance; and without this Imperial Assent, we find scarce any Symbol of Faith, or Canons of discipline publickly or universally enjoined, after the Emperors were become Christians: But after the Decrees of either of those kinds were concluded upon in Council, it was the Emperor's Sanctions, and Edicts, that gave them the effectual *force of a Law to the whole Church*; which shows the Emperor's share in the *Legislative Power* of the Church, to be near a-kin to his Power in the Senate about Civil Affairs; but at least very near as great in the Councils as the Papal Authority was afterwards, before it came to its full height.

Dr. Barrow, *p.* 324. *to p.* 372. Grot. *in. Decal. Præcep.* 2. Note the 3d.

And then in the Execution of the Laws and Canons of the Church, the Imperial Authority appears every-where to be the last resort, and the last Power that they [k] appeal to for redress, or for correction of Church-Governours; which shews it to have had also the full possession of *the Executive Power*; And accordingly do we find the Title of the *Universal Bishop* of the Church, in respect of the External Government of it, assumed by *Constantine.*

In this state did the Imperial Authority continue in the Church, when the exercise of its power was the most unblameable. So that here was a *Roman Catholick Church* established from the very first appearance of the Imperial Throne in the Church; and no other *Political Unity* was there then of the *Roman* Church, but only this Imperial Headship. The particular Jurisdiction of the [l] Bishoprick of the City of *Rome*, was in no other account for Supremacy, than the rest of the Episcopal Jurisdictions, and all of them were confined to their own particular Territories.

But it was reputed just and fitting at the coming in of the Emperors into the Church, that the Bishop of their Ruling City should have a mark of distinction from the rest, as an honour due to the Emperor's Court, and Residence; And thus came the Bishop of *Rome* to have the precedence of all other Bishops in the Church; And upon the same account had *Constantinople* the

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ſecond place to that of *Rome*, when that City became the Seat of a new Empire. Rev. XIII.

This Primacy gave the Biſhops of *Rome* a great advantage over the Intereſts of their Fellow-Biſhops; And being become very neceſſary to the Emperors for upholding their Power in the midſt of the Invaſions of the Barbarous Nations, the Emperors were willing to enlarge their Authority, to make uſe of it for the management of their own Affairs; And after that the Diviſions of the *Roman* Empire were ſetled in ſo many Sovereign Princes, that Church-Authority, which they themſelves had now loſt in thoſe ſeveral Kingdoms, they were not unwilling to beſtow upon the Chief Biſhop of their City; and ſo by ſmall advances he came at laſt to get the Title of *Oecumenical Biſhop*, and *Univerſal Head* of the Church of Chriſt upon Earth.

But yet ſtill did the Emperors retain their Power of the ſetting up of every new Biſhop of *Rome*; The Emperors [m] Conſent was ſtill held neceſſary for the confirmation of the Election, as the Chief Power upon Earth, that gave him his Authority; And upon this account he was ſet up *as the Emperor's Deputy and Creature*, to be the Univerſal Head of the *Roman* Church, in all the divided Kingdoms of the *Roman* Empire, which now would own no other *Secular* Head of the Churches in them, but thoſe Sovereigns which ruled them; And thus came the divided *Roman* Empire to be [n] *one entire thing again*, and the ſeveral Kings in it to own *one Roman Head* again ſet up by the Imperial Authority.

Things continued not long in this *mere ſpiritual* and Eccleſiaſtical State. The new Eccleſiaſtical Head uſed all ways to make himſelf univerſally acknowledged for ſuch: And to that end, as Head of the Church, he aſſumes a power of executing the Canons of Councils upon Sovereign Princes, to the depriving them of their Kingdoms, if they refuſed to execute the Orders of the Church upon all thoſe that were diſobedient to it, and that even to the puniſhment of death.

From hence then we have a perfect *Idea* of *the worſhip of the Beaſt, and of his Image*, from the firſt Riſe of the laſt Ruling Head, or of the Imperial Power reſtored by *Juſtinian*.

The Imperial Authority was at firſt the ſole Head of the *Roman* Catholick Church; Afterwards the Submiſſion of the divided States of the Empire to one Eccleſiaſtical Sovereign, who was ſet up by the Emperor, made this new Empire *the exact*

Image

Rev. XIII. *Image* of the first, in respect of the Church-Government of it; And the Manager and Contriver of this new Model, is in History, *the Bishop of* Rome; and is in the Prophecy called, *the False Prophet.*

References to the Fourth Chapter.

[a] THe Jesuit *Pererius Disp. 5. in Apocalypsin, De Constantino.* —— 'Then 'was the Imperial Majesty first brought into the Church, and the 'Church came to be armed against its Enemies with two Swords; *The one* 'the Temporal Sword, in the hands of Seculars, (or Laics), and of Christian 'Princes; *the other Spiritual*, in the hands of the Church-Prelates, but 'chiefly that in the Papal Power.

[b] *Constantine* summoned the Council of *Nice*, and presided there, *Euseb. vit. Constantin.* l. 1. c. 37. l. 3. c. 6. And before had commanded and enjoyned the meeting of the Synod of *Arles*, *Euseb.* l. 10. c. 5.

The Council of *Sardica* was summoned by the Order of the two Emperours (*Constantius* and *Constans.*) *Sozomen* l. 3. c. 10. The Synodical Epistle of that Council in *Theodoret.* l. 2. c. 8. says, 'The Emperours, well-beloved of God, gathered us together, from divers Cities and Provinces, and 'have ordered us to hold a Synod in the Town of *Sardica*. *So also* Athanasius, *Apol. 2. of the same thing*: By the Edict of the most religious Emperours, *Constans* and *Constantius*.

The Second General Council at *Constantinople* was summoned by the command of the Emperor *Theodosius*, as *Socrates* expresly says, *l. 5. c. 8. & Theodoret. l. 5. c. 9.* that they were assembled by the Letters of the Emperor.

The Synodical Epistle of the Council, 1 *Tom. Concil.* expresses their being assembled at the Emperor's Command; and desire him to confirm their Decrees by his Judgment and Seal.

The Third General Council at *Ephesus*; *Epist. Synodal. ad Theodos. apud Cyrill. Tom. 4. Concil.* We present our Persons in the Synod that you have commanded, *&c.* And they desire leave of the Emperor, with all humility, to go to their several homes, till the business was determined. —— *And the Emperor in his confirmation of it, says*, The Emperor duly informed of all, is well satisfied, that the Holy Synod has done all things Canonically.

Soon after this does *Theodosius* call another Council at *Ephesus*, and says of *Dioscorus* to that Council —— 'We give Him according to the Canons 'of the Holy Fathers Authority, and the first Seat there: *Baronius* calls it usurping upon the Rights of the Pope.

The Fourth General Council at *Chalcedon*, is said, in the Acts of the Council, to be called by the Decree of the most Pious Emperors, *Valentinian*, and *Marcian*. The Emperor *Marcian* bespeaks them as the chief amongst

amongſt them, preſcribes them their bounds in their Diſputes, not to ſay any thing contrary to the Council of *Nice*. The Judges of the Aſſembly were appointed by the Emperor, and the Senate ſat there with Him as the Preſidents, and Moderators of the Aſſembly, who correct the Pope's Legats in their Demands, *&c.* And *Euſebius*, Biſhop of *Doryletum*, appeals to them, and conjures them by the ſafety of the Emperors, next to the Holy Trinity, *which was a plain evidence, who were then accounted the Higheſt Authority amongſt them under God.* And in the concluſion of that Action, all give thanks to the Emperors, the Judges, and the Senate. *Actione prima Concil.* Chalced.

Pope *Leo* in his Epiſtle to the Emperor *Marcian*, tells him, 'That he had 'thought his Clemency would have granted him his deſire to have the Sy-'nod at a more convenient Seaſon.——But ſince his love for the Catho-'lick Faith would have the Aſſembly to be at that time——that he had ſent 'his Legat to it to ſupply his place.

In the fifth Action of the Synod at *Chalcedon*, it is ordered, that a Definition of Faith be brought in by ſome Biſhops appointed for that purpoſe ——And in the ſixth it is ſaid, that after the Emperor *Marcian*'s Speech. the *Emperor's Definition of Faith* was read, which had been mentioned in the fifth Action.

The Emperor in the ſame Action confirms the Acts of the Council, and threatens the Contemners of it with condign puniſhment; the ſame does he mention in his Letter to *Palladius*.

But nothing does more ſhew the Cuſtom of calling Synods to be by the *Supream Civil Power*, than the exerciſe of this Right in the *Roman* Church by the *Arrian* Kings of *Italy*, after the fall of the *Weſtern* Empire. Several Synods were called at *Rome* by thoſe Kings to appeaſe the Diviſions of that Church and Clergy. *Tom.* 2. *Concil. In Synodis Tempore* Symmachi.

By the command of the moſt Religious King, *ſays the Fourth Synod*——and that the King had ſignified, that the Pope himſelf had deſired him by his Letters to appoint the Synod, ——and that the Synod preſumed not to declare any thing in that Affair *without the knowledge of the King*; ——and that Pope *Symmachus* was commanded by the King to engage with his Adverſaries there——And that according to the command of the Prince, they had power allowed them; But that they did reſtore him all *the Eccleſiaſtical Right, both within, and without the City.*

The Fifth General Council was ſummoned by *Juſtinian*, and the Pope *Vigilius* baniſhed by the Emperor for not obeying the Summons.

The Sixth General Council is ſaid to have been ſummoned by the Decree of the Emperor *Conſtantine* at *Conſtantinople*——The Emperor there ſeated in the Higeſt *Place*, with the Conſuls and Judges on his ſide.——And the Emperor firſt gave order for the Diſpute, and after it by the Emperor's command the firſt Action was concluded. *Actio prima, Concil.* 6.

In the ſecond Action the Emperor preſides again —— *Præſidente Imper. Piiſſimo.*

In the third Action the Emperor again preſides. ——The Emperor, and the Judges do there conſult together about a Paſſage in the Fifth Synod ——And the Judges determine with the Synod.

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In the fourth Action the ſame Emperor preſides.

Pope *Agatho* in the ſecond Action tells the Emperor, 'If he offers himſelf to render ready *Obedience* to the things that had been commanded him 'by the *ſacred Patent* of his moſt Clement Fortitude, and ſays ——to fulfil 'the obedience of *my Service*——according to the moſt pious *Command* of 'your Clemency——for the *Obedience* which *we owe*.

In the fifth Action the Emperor preſides——orders *Macarius* to bring forth his Teſtimonies ——And by the Emperor's Command the Action was finiſhed.

In the ſixth the Emperor preſides——is applied to by the Pope's Legats, to deſire that he would command the true Copies of the Book cited by *Macarius*, to be ſent for, and the Emperor did accordingly order it to be done the next Seſſion.

In the ninth the Emperor preſides, and orders thoſe of the Synod *of one Party* to declare themſelves.

The Emperor preſides alſo in the 10th and 11th Actions, and then orders his Deputies, two Patricians, and two Exconſuls to preſide in his room for the future, becauſe he had heard the Principal things himſelf—— They continued till the 18th Action.

And in the 18th Action the Emperor preſides, and the Council *firſt* ſubſcribe to the Acts, and *then* the Emperor.

Thereupon does the Emperor *iſſue out* his Edicts to the *People of the Weſt*, to confirm all that had been decreed.

The Seventh General Council is ſaid to be called by the Emperor *Conſtantine*, and *Irene* his Mother in their Letters Patents, and that at the Requeſt of *Tharaſius*, Patriarch of *Conſtantinople*; and the Council it ſelf ſays it was by that pious Decree, *Action.* 7.

The Council of *Frankford* celebrated ſoon after in the *Weſt*, is by *Charlemaigne*, in his Letters to *Elipard*, Archbiſhop of *Toledo*, ſaid to have been ſummoned *by his Command*. He preſided there, and the Circular Letter of the Synod is diſpatched in his Name. So are the Councils of *Arles*, *Aix*, *Tours*, *Chalons*, *Mentz*, about the ſame time ſaid to be ſummoned by the Command of the Emperor *Charles*. There was alſo a Synod at *Rome* ſaid to be ſummoned by *Charles*, in the time of Pope *Adrian*, as *Gratian* affirms, *D.* 6. *C. Adrianus* 22.

And in the Council of *Francford* does *Charlemaigne* give a very remarkable proof of the Imperial Authority. For by his countenancing it, it condemned the famous Second Council at *Nice*, and with it the Four Councils that were held at *Rome* before it, about the ſame buſineſs, in the years 713. 716. 742. 768.

And even after the depriving of the *Eaſtern* Emperor of his Right in *Italy*, yet do the Popes then date their Councils according to the year of the Reign of thoſe Emperors, as it always before had been the Cuſtome; as that of Pope *Zachary* at *Rome* againſt *Godeſcalcus*. —'In the Reign of 'our moſt pious Lord the Emperor *Conſtantine Auguſtus*, the ſix and twen-'tieth year of his Reign.

All the ſeveral Kings in the *Weſt* had alſo the ſame Authority for the ſummoning of Provincial Councils, as may be every-where obſerved in the Tomes of the Councils.

The

The Eighth General Council is ſaid by the Biſhops of it, *Action* 6. That it was ſummoned by the Emperor (*Baſilius*) crowned of God —*And in the 7th Action*, That the Emperor had uſed all diligence to get the Legats of other Patriarchs, as well as thoſe of *Rome*, and had thereby aſſembled an Univerſal Council.

But Pope *Stephens*'s Letter to *Baſilius* is the beſt Teſtimony of it---'What 'evil has the *Roman* Church done? Has it not, according to the cuſtom of 'the former Synods at *Conſtantinople*, ſent its Legats at thy Command?

And the Emperor himſelf ſays in the Preface to this Council, That the Divine Benignity *having committed the Helm of the Univerſal Ship* to his care, he had taken care before all things to appeaſe the Eccleſiaſtical Storms.

The Popes Legats did indeed preſide in this Council. But it is the firſt, where-ever they can be found to have done ſo.

Radevicus ſays of the Council of *Pavie*, that was called to judge of the Schiſm betwixt *Alexander* the Second, and *Victor* the Second, in the Year 1160. That the Emperor *Frederick* did declare, that he ſummoned it by his Authority, according to the cuſtom of the Ancient Emperors. *And in his Decree for it to the Biſhops, expreſſes the ſame thing. Radevic. c. 51. & deinceps.* —And all their meeting in Council aſſerts his Authority from the Examples of *Conſtantine*, *Theodoſius*, *Juſtinian*, *Charles* and *Otho*.

Æneas Sylvius, *Ep.* 34. ſays of the Council of *Baſil*, That it was called by the King of the *Romans*, with the permiſſion of the King of *France*.

[c d] *Concil. Arelatenſe. ſub Carolo M. Ann.* 823. *cap.* 26.

Theſe things we have decreed ſhould be ſent to our Lord the Emperor, beſeeching his Clemency, that if there be *any thing here omitted*, it may be ſupplied by his prudence; If *any thing unreaſonable*, that it may be corrected by his judgment; *If any thing be well determined*, that it may have its effect by His Aſſiſtance, the Divine Aid concurring with it.

Eutychius in *Origen*, ſays, That the Biſhops of the Council of *Nice*, upon *Conſtantine*'s reſigning up himſelf, and his whole Empire to them, by the *laying down of his Sword* before them, *did begirt him with his Sword* again for the defence of the Faith.

Euſeb. de vitâ Conſtantin. l. 4. *c.* 35. *Conſtantine* tells the Biſhops there, 'That they are Biſhops for the things *within the Church*, and he appointed 'by the Grace of God to be Biſhop over the things *without the Church*. And *l.* 1. *c.* 37. *ibid.* that he called a Synod, as if God had appointed him to be the Univerſal Biſhop.

Concil. Milevitan. under the Emperors *Arcadius* and *Honorius*, *cap.* 11. —'It was alſo decreed, that Legats ſhould be ſent from this Honourable 'Council to obtain from the moſt Glorious Emperors, whatſoever they ſhall 'judge uſeful againſt Hereticks, Pagans, or their Superſtitions.

Novell. 42. *Cod. Juſtinian.* *Juſtinian* gives this account of the Depoſition of the Patriarch *Mennas*, by him, after he was condemned by the Council. 'We according to the *Uſage of the Imperial Power*, have our ſelves alſo 'reſolved upon this Law. For whenever the Aſſembly of Biſhops have eje-'cted any out of the Prieſtly Thrones, as *Neſtorius*, *Eutyches*, *Arius*, *Macedo-'nius*, *Eunomius*, and others —*The Imperial Power did agree to it.*

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[e] See *Cod. Theodoſ. Tit. de Hæreticis. Item Cod Juſtiniani Tit. de Epiſcopis, & Clericis. Item de Apoſtatis.*

So alſo was it in the times of the *Gothiſh* Kings of *Italy*, after the ruine of the *Weſtern* Empire. *Caſſiodor. Variar. l. 9. Ep.* 15. King *Athalaricus* to Pope *John* concerning the Conditions of the Elections of Biſhops.

Novell. 434. *Juſtiniani*, Orders that no Biſhops be ſued *without an Imperial Command* for it. And Pope *Pelagius* the Firſt, upon the choice of *Paulinus*, Biſhop of *Aquileia*, in his Letters to *Narſes*, deſires him to ſend the principal of the Faction to *Juſtinian*, and gives this reaſon for it, that *Totila* himſelf would not ſuffer the Biſhop of *Milan* (who conſecrated *Paulinus*) to be created without his leave firſt had in writing for it.

Cod. Theodoſ. Novel. Valentin. l. 2. *Tit.* 12. The Emperor *Valentinian* forbids the Biſhops to be Judges of the perſons of Biſhops, and that in any Civil, or Criminal Cauſes, but that they ſhould come before the Secular Judges, unleſs they go by conſent to the Biſhops Courts.

Liberatus in Breviario, c. 22. gives an account of *Belizarius*'s ſetting up, and depoſing one Pope after another, —And that *Anthimus* being depoſed by *Juſtinian*, gave up his *Pallium* (or Epiſcopal Robe) to the Emperor.

Gregory the Great, in the Caſe of *Januarius*, does expreſly order his Legat to go according to the Laws of *Juſtinian*'s Code —And of *Januarius* — It muſt be conſidered, that it was done perfectly againſt the Laws, to draw him by force out of the Church, which, he ſays, ought to be puniſhed as High-Treaſon, *l.* 11. *Ep.* 54.

Sigonius de regno Italiæ, l. 5. The Emperor *Lotharius* declares for a Council at *Pavie*, to regulate the Clergy; thereupon follow'd a great Diſorder at *Rome*. But Pope *Leo*, in his Letter to *Lotharius*, affirms, 'That he did 'obſerve his Laws, and his Predeceſſors, and would always obſerve them; 'deſiring him alſo, that *the Roman Law might be kept* for the future, as it had "been before.

[f] *Concil. Milevitan.* See Note [c] of this Chapter, *& ibid. Canon.* 17. They deſire an Imperial Law to enforce the Canon of the Council upon Contemners.

The Emperor *Marcian* in *Action. 6. Concil. Chalcedon.* —'After the declara'ration of the Catholick Faith by the Holy Synod, we have thought it juſt 'and expedient to take away all diſpute and contention about it for the fu'ture. And therefore, *&c.* where he proceeds to the inflicting puniſhment upon the ſeveral Offenders againſt the Canons.

[g] *Sozomen. l.* 3. *c.* 10. By the Order of the two Emperors it was decreed, That the Biſhops of each Party ſhould meet at a ſet day at *Sardica*, a City of *Illiricum*.

The Synodical Epiſtle of that Council ſays the ſame. So alſo *Balſamon* in his Preface to that Council. And *Socrat. l.* 2. *c.* 16.

[h] See Note [c], and [f], of this Chapter, *Conſtantine* Univerſal Biſhop.

[i] *Baronius*, *Anno* 418. about the Schiſm of *Boniface* and *Eulalius* for the Papacy. *Symmachus*, Governor of the City, writes to the Emperor *Honorius*.

'Becauſe it belongs to your Piety to determine it, I thought I ought 'forthwith to conſult *Your Majeſty* about it. *Thereupon* Honorius *writes back*

—We

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—We command *by Our Poſitive Order*, that *Boniface* do forthwith leave the ‘ Place, and obey the Celeſtial Commands; (that is, *the Imperial Order*) *idem* ‘ *Anno* 419. *which was obeyed.*

So was it ordained by *Athalaricus*, King of *Italy*, after the fall of the *Weſtern* Empire, that in caſe of wrong, the Clergy ſhould appeal to the Secular Court. *Caſſiodor. Variar. l.* 8. *Ep.* 24. *& l.* 9. *Ep.* 15.

So alſo does *Juſtinian*, *Novell.* 123. *command* the Biſhop of *Rome* to execute an Order of his —*jubemus Epiſcopum* Romanum.

See Dr. *Barrow*'s Supremacy of the Pope, from page 324, to 372. Inſtances of Emperors appealed to in Eccleſiaſtical Affairs, Popes not intermedling.

The *Donatiſts* appeal from the Council of *Arles* to the Emperor *Conſtantine* (after two Councils appointed by him to decide the difference) who does thereupon aſſign them to meet at the Council of *Milan*. S. *Auguſtin. contra Creſcon. l.* 3. *c.* 71. and *Ep.* 162. *&* 68.

And *Flavian*, Biſhop of *Conſtantinople*, was beaten and baniſhed for appealing to the Court of *Rome* from the Synod at *Epheſus*. *Petav. Ratio. Temp. part* 1. *l.* 6. *c.* 19.

[k] *Hieron. Rubeus Hiſtor. Ravennat. p.* 180. The Archbiſhops of *Ravenna* do there contend with the Popes of *Rome* for the Superiority. *John* the Archbiſhop had many of the *Italian* Biſhops of his Party in it.

And *Sigonius de Regno Ital. l.* 2. *& Blondus. Decad.* 1. *l.* 9. *Ann.* 608. gives an account of this Conteſt of *Ravenna* with *Rome* all the days of Pope *Martin* the Firſt, *Eugenius* the Firſt, *Vitalian*, and *Adeodat*. They would have no *Pallium* nor Conſecration from *Rome* in acknowledgment of any dependance upon them.

S. *Hierom. ad Evagre.* —‘ If you diſpute about the Authority of the whole ‘ World, *Orbis major eſt Urbe* —Whereſoever there is a Biſhop, whether at ‘ *Rome*, or *Eugubium*, at *Conſtantinople* or *Rhegium*, he is of the ſame Dig‘ nity, and of the ſame Prieſthood.

Cardinal *Cuſan*, *l.* 2. *c.* 12. ſhews that all Biſhops are equal ——But the execution of their Office is bounded by Human Laws, and Orders, which if they come to ceaſe, thoſe Differences of Greater and Leſs, return again to their natural Right, that is, to an Equality.

Æneas Sylvius, *Comment. l.* 2.

Before the Council of *Nice*, every Biſhop lived independent in his own Juriſdiction.

[l] *Ludovic. Bebenberg. de jurib. R. & Imp. Romanor. pag.* 142. *In Commentar. M. Freherus.*

——‘ When the Emperor *Henry* had objected to the *Romans*, why againſt ‘ the cuſtom of their Anceſtors they had choſen them a Pope without the ‘ leave of the King; The Pope excuſed himſelf, that he was choſen by ‘ force; but that he would not be conſecrated, till he did perfectly under‘ ſtand by an Embaſſy, that both the Emperor and the Princes had conſented to his Election.

Hieron. Balbus de Coronatione, cap. 14. ‘ It had been an ancient Cuſtom, ‘ that the Clergy and People of *Rome* ſhould nominate the Pope; After ‘ which it was in the Emperor's power to confirm or invalidate the Election,

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'and as he pleaſed, either to admit him, or to ſubſtitute another in his 'room; *c. Agatho* 63. *diſtinct.* And this Cuſtom continued to the time of 'Pope *Adrian*, *Anno* 815. ——who would have changed it ——But the old 'Cuſtom obtained again, of expecting the Pope's Confirmation from the 'Emperor, as *Platina* obſerves in *Gregor* 9. in the Year 1072. *Gregory* was 'reconciled to the Emperor *Henry* ——who confirmed him Pope, as it was 'then the cuſtom.

Caronza Concil. ſumma, pag. 437. *Severinus Papa in locum Honorii ſubrogatus ab Iſaacio ——Hexarcho in Pontificatu confirmatur, &c.* ——'*Severinus* was con-'firmed Pope by *Iſaac* the Hexarch of *Italy*. For the Election by the People 'and Clergy was not accounted valid in thoſe days, unleſs the Emperors, or 'their Exarchs, had confirmed them. *Platina ſays the ſame in* Severinus; *And* Blondus *the ſame with this of* Caranza, *l.* 9. *Decad.* 1. and adds, That the Confirmation was put off for a year and an half, becauſe *Iſaac* did not go from *Ravenna* to *Rome* before.

Sigebert in his Chronicle mentions a Council held by *Charlemaigne* at *Rome* before he was crowned Emperor, by virtue of his being made Defender of the Church by *Adrian* ——And there *Adrian* and 150 Biſhops did confer the Right of chuſing the Pope, upon *Charles*, and of ordering the Apoſtolick See, and the Dignity of the Prince. The ſame is mentioned by *Gratian*, *D.* 69. *c. Hadrianus* 22. And by *Sigonius de Regno Ital. l.* 4.

In the time of the Emperor *Ludovicus*, the Son of *Charlemaigne*, upon Pope *Stephen*'s being elected contrary to the Order, without the Emperor's Command ——*Stephen* to mend the matter, makes this Order in the Canon. *Quia Sancta, D.* 52.

Becauſe the *Roman* Church ſuffers great Violences at the Death of the Pope, when the Election is made without the Emperor's knowledge; We ordain, That when the Biſhop of *Rome* is to be choſen, that he be elected in a full Aſſembly of the Biſhops and Clergy, and in the preſence of the Senate and People; and ſo being choſen in the preſence of the Legate of the Emperor, that he be conſecrated.

Baronius, *Anno* 827. ſays of the Election of Pope *Valentinus*, That his Conſecration was deferred till the Emperour ſhould be conſulted about it.

Pope *Leo* the Eighth, *Anno* 963. makes this Order in behalf of the Emperor *Otho* ——'That according to the Example of *Adrian*, Biſhop of the 'Apoſtolick See, who granted unto the Emperor *Charles* the ordering the 'Apoſtolick See ——That he likewiſe, with all the Clergy did conſtitute, 'and by his Authority corroborate to his Lord *Otho* (firſt King of the 'Theutons) and to his Succeſſors in the Kingdom of *Italy*, The power 'of chuſing a Succeſſor, and of diſpoſing of the Biſhop of the Sovereign 'Apoſtolick See: and for that purpoſe, that the Archbiſhops, and Biſhops 'ſhould take inveſtiture from him ——And that none for the future ſhould 'take upon them the power of electing, or conſecrating the Biſhop of *Rome*, 'or of any other See, without the Conſent of the ſaid Emperor. *D.* 63. *in Synodo* 23.' *The Title of the Canon in Gratian is* ——*The Election of the Biſhop of* Rome *does of right appertain to the Emperor.*

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[m] *This is thus well expreſſed by* John Wex *de Antichriſto, p.* 119. 'And 'ſo the Ten Kings delivered to the Beaſt their Kingdoms which they had 'got at the diſſolution of the *Weſtern* Empire, according to *Apoc.* 17. 12. 'For after that the *Weſtern* Empire was broken in pieces, all the Kingdoms 'of the *Weſt* did join again together in one body, that by the bonds and 'tye of the *Babyloniſh* Superſtition of the Biſhop of *Rome*, they might fight 'againſt the Lamb.

CHAP.

CHAP. V.

Four Grounds for the applying of the Worſhip of the Beaſt to the Imperial Power: How the Falſe Prophet does Exerciſe all the Power of the Firſt Beaſt, *cauſes all the World to Worſhip him; makes them make an Image to him; Gives Life to that Image, and makes All receive its Mark,* &c.

BY the Obſervations in the preceding Diſcourſe, it is eaſie to ſee, How juſtly the *Worſhip of the Beaſt* may be applied to the Imperial Authority after the degeneracy of the Chriſtian Religion.

1. For the Imperial Authority, as has been obſerved, *p.* 221. was [illegible] a long while the only commanding Head of the *Roman* Religion, and the [a] only Soveraign Authority upon Earth, that was acknowledged in all Eccleſiaſtical Affairs; ſo that all obedience given to the erroneous Acts of thoſe Councels, was really an obedience to the Emperors will only: For thoſe things had no obliging power in them to overrule the Conſcience upon the account of the Councels Authority; And therefore ſince it had been long before that time received as a maxime by thoſe who owned that Councel, *That all was there done by the* [b] *inſpiration of the Holy Ghoſt*; The Emperour's mere will was thereby made a *Divine Law*, obliging the Conſcience, under the notion of the immediate will of God, whenever the things enjoyned were really no part of his declared will. And thus came the Emperours to make good the Title of *Their* [c] *Divinity* (which was before the ſtile of their common Edicts) upon much more proper and real grounds than ever before was thought of; and the obedience that was given to their will in ſuch things under the notion of the dictate of the Divine Spirit, and as neceſſary to Salvation to be believed, was the giving them a Divine Honour, and the *worſhipping of their will, as the Will of God.*

2. All the honour and preference that is given to the *Roman* Church, is ſaid even by General Councels, which did firſt di-

distinguish this Church from the rest, to be given it only, because *Rome* was the Imperial City of the World; All the Worship then that is given to the *Roman* Church, is given it only in Honour of the Imperial Authority of that City; and so the worshipping of that Church, is the worshipping of that Authority. [d] The second General Council at *Constantinople* did decree, That the *Bishop of* Constantinople *should be the next in precedence to the Bishop of* Rome, *because that City was new* Rome; And this is thus explained by the Fathers of the 4th General Council of *Chalcedon*, at their confirmation of equal Priviledges to the See of *Constantinople* with those of the See of *Rome*. *The Fathers*, say they, *gave the See of old* Rome *its Priviledges upon the account* [e] *of the Imperial Authority of it; upon the same account did the Hundred and fifty Bishops* (*at* Constantinople) *give the same Priviledges also to the See of* New-Rome; *judging it in all reason fit, That a City adorned with a Senate, and an Imperial power, should enjoy the same Priviledges with Old* Rome, *and like unto it, to have the tokens of Majesty in Ecclesiastical Affair.* Rev. XIII.

The *Synod in Trullo* gives the general reason of this, from an Ancient Canon of the Church in its Thirty eighth Canon; which was, *That the Ecclesiastical dignities should follow the Imperial Orders for the precedence of the Cities to which they did belong.* And *Baronius* himself does openly acknowledg this, *An.* 39. 10. *The Ancients*, says he, *observed no other Rule in instituting the Ecclesiastical Sees, than the division of Provinces, And the Prerogatives before established by the* Romans.

But the Authority of the Council of *Chalcedon* in the particular Case of the Bishop of *Rome*, is an unanswerable evidence; for it was the biggest of all the first four famous General Councels, which Pope *Gregory* did reverence as the four Gospels. And this was there carried [f] *against the will* of the Bishop of *Rome*, tho then at the greatest height that he ever had been, which does manifest the sense of the Council to be contrary to the tenure that the Pope claimed to hold by. And further, That this was the true aim of the Council, does appear, not only from Pope *Leo*'s Exception against this Decree, but also by the opposition that there was ever after betwixt the Patriarch of *Constantinople*, and the Bishop of *Rome*, about the precedence, till the time of *Boniface*, who got the Title of Universal Bishop; but yet not without much opposition from the

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the *Greeks* upon the account of the change of the Seat of the Empire to *Constantinople*. By this then it appears, that the Imperial Power was the principal object of the Worship that was given to the *Roman* Church, because it was given to that Church only in veneration of that Power. For that for whose sake a thing is honoured, is the principal object of that honour. And [g] *Boniface* the Third, notwithstanding all his good services to *Phocas*, could not get the Title of Universal Bishop, without much opposition from the *Greeks*, upon the account of the change of the Seat of the Empire to *Constantinople*.

3. The chief Head and Life of the *Roman* Church is the Papal Authority; 'Tis that which is the contriver of that Image, and is also the evil spirit of it, that instigates it to all the mischief that it does. Now the Popes of *Rome* were nothing, but [h] the Emperours Creatures. No Election of the Bishop of *Rome* was valid till after the [i] Emperor's confirmation of him; and was the Imperial Authority, that did many times call him [k] to an account for their irregular actions, and depose them. The usual Titles that the Bishops of *Rome* gave their Emperors, were, [l] *Our Lords the Emperors*; *Our Most Gracious and Pious Lords*; and subscribed themselves, *Their meanest Servants*: And that which is the chief flower of their Authority, their, Universal Headship, or *Supremacy over the Catholick Church*, was begged [m] of the Emperor *Phocas* by *Boniface*, and could not be obtained but by the drudgery of an approbation of Murder and Assassination; and then also not without [n] great contests against it, as an usurpation upon the Rights and Liberties of other Churches, to mind him by whose favour *only* he came to possess it. For the Emperor [o] *Mauritius*, just before, had commanded Pope *Gregory* to acknowledg *John*, Patriarch of *Constantinople*, for the Universal Head. There is great reason then to account the Honour shown to the Papal Authority, and his Clergy, which are the Life and Soul of the *Roman* Church, to be an honour done to the Power that raised him, and supported him.

4. The Worship that is given to the *Roman* Religion, may well be called the Worship of the Imperial Authority, because it is the *Secular Arm* that makes the Church-Laws to be obeyed; and thereby it does appear, That it is the owning of these

theſe Laws by the Secular Power for its own will and command, that gives all the life and force to them, and that therefore they are obeyed as the Laws and Will of that Power only. The Church might make what Laws it pleaſed, to the Conſciences of men. Their *Anathema's* would not have been much regarded by thoſe, who knew them to be unwarrantable: But that which ſets the edge upon them, is the Secular Arm of the Civil Power. Rev. XIII.

'Tis then the Secular Arm, that is in reality the chief thing that is worſhipped, or whoſe will is complied with as the Will of God, and as the Law of his Religion. It is therefore very properly the Worſhip of the Beaſt, both *before the diviſion* of the Empire, when all the Secular Authority was only Imperial, and alſo after the appearance of the [p] Ten Kings in it, becauſe *they* are found to *give their Kingdoms to the Beaſt*, or to that Religion which the Imperial Authority does ſet up. For this end alone is it, that the Imperial Authority has its confirmation at preſent from [q] the Head of the Church, that it may enforce the Spiritual Power of the Church; and by this means do both the Civil and Eccleſiaſtical Power come to be Worſhipped in one and the ſame Act of obedience. *N. B.*

From hence it is now eaſie to apprehend how the falſe Prophet *does exerciſe all the power of the firſt Beaſt before him.* For ſince the firſt Beaſt is found to be the Imperial power, the exerciſe of all his power muſt be an Univerſal Supremacy over the *Roman Catholick* Church; and this does very well anſwer the Popes exerciſe of the power of both the *Roman* Swords. And it is ſaid to be done *before the firſt Beaſt*, as that ſignifies in Honour of him, or in Honour of the chief ſeat of the Empire. Rev. 13. 12.

The *firſt* great effect of this power, is *to cauſe all the world to worſhip the firſt Beaſt*; And that is, when the Papal Authority does *either* make the World receive the Imperial Laws, and their Sanctions of Councils as the Will of God about the way to Salvation; or make them receive the *Roman* Religion it ſelf, as the Goſpel of Chriſt, only upon the account of its being the Doctrine of the *Roman* Church, which has all the Authority, that it lays claim to, from the will of the Emperors, only in veneration to the Majeſty of that Empire, and the Supream Ruler of it; or when the Pope does make the Emperors to be *Ibid.*

Rev. XIII. owned for the [r] defenders of the Faith of that Church by a Divine Commiſſion to them from his hands, at their confirmation in the Imperial Dignity; and thus recommends them under that Sacred Character as the immediate and ſpecial Ordinance of God in the *Roman* Church, whoſe will muſt be ſubmitted to in their commands for the owning of the Infallibility of the *Roman* Church, or the *Divine inſpiration* of it in all things.

The *next* exerciſe of the Falſe Prophets power, is by all the
Rev. 13 14. deceitful Arts of perſuaſion to get *the World to make an Image to the Beaſt*, which does ſet out the great induſtry of the Papal Power upon its exaltation to the Supremacy over the Church, to make the *Church* of *Rome* to be as Univerſal an Empire over the World, as the *Civil* ſtate of it was; and ſo to be *the Image* of the *Roman* Empire.

V. 15. When this was obtained, it is ſaid, That *he had power alſo to give life to this Image*; and queſtionleſs all will own the Church of *Rome* to have almoſt all its *life* from [s] the Papal Authority in it.

Ibid. Of which there could be no more lively a proof, than to *make the Image ſpeak, and cauſe all to be killed that would not worſhip it*; And does not this very exactly agree with the Decrees and Canons of that Church put in execution by its own Courts of Judicature, and by the concurrence of the Secular Arm, which it makes its Officers and Executioners? It is known, That any diſſent from the Faith of that Church, is judged by them to be Hereſie, and that the puniſhment of Hereſie is death. And ſince all the Government of the Church is made a Papal Monarchy, and the Pope the Supream Head of it, it is very properly ſaid, that he does cauſe the Church to do all theſe things.

The laſt mentioned exerciſe of the Falſe-Prophet's power,
Rev. 13 16, 17. is *to make all men receive a mark in their hand or forehead*, or to have the *name of the Beaſt*, or the *number of his name*.

This ſeems to be very *myſtical* at the firſt ſight of it: But the cuſtom of all the Eaſtern parts, to give their Soldiers, and Slaves, a mark to know them for their own, does make it plain, that it is to be underſtood of ſome [t] peculiar *mark* and *name*, which does diſtinguiſh thoſe of the *Roman* Church from all other Chriſtians. But that which does the beſt open the myſtery of theſe expreſſions, is that obſervation of *Grotius* upon this

this place, *That it was a common fashion in St.* John's *time* for every Heathen God to have a particular Society, or Fraternity belonging to him; and the way of admitting any into these fraternities was, 1. By giving them some Hieroglyphick *mark* in their *Hands*, or *Forehead*, which was accounted Sacred to that particular God; as that of an *Ivy-leaf* to own themselves of the fraternity of *Bacchus*. 2. By Sealing them with *the Letters of the name* of that God. And, 3. with that *number*, which the *Greek* Letters of their name did make up; for the Numeral Cyphers of the *Greeks* were the Letters of the Alphabet. Thus the *Greek* Letters of the Name of the *Sun*, did in all make up 608. And therefore his fraternity were marked with XH. Rev. XIII.

A very great confirmation of this way of interpreting *the Name*, and *Number of the Name*, is *Irenæus*'s Testimony from the mouth of those who had received it from St. *John*, "That "the Number of the Name of the Beast is the number ex- "pressed in those *Greek* Letters, of which the Name of the "Beast is made up, according to the usual computation of the "*Greeks* by the Letters of their Alphabet; and which in the "present instance must in all make up the number of *666*. *Irenæus* l. 5. c. 24.

This indeed is not to be meant of the Sealing of any such Marks upon the flesh of the followers of the Beast in a *literal sense*; yet by Analogy it must be understood of some particular marks of distinction betwixt the *Romanists* and others; and then what does more fitly suit with this, than the *Greek* name of *Latinos*, which does exactly fill up the number of *666*, or the number of the Beast? What was more likely to be designed by it in the Text, than this, since this was the known distinguishing name of the Western *Romans* from those of the East, after the division of the Empire? And in the whole Body of these Visions about the Beast, I make no question but all the Characters are *such, as all the World might easily know them*, when they came to be fulfilled. Now it is evident, That in all the solemn Acts of the Empire, and in *General Councils*, This distinction was always observed betwixt those of the *Greek* and *Latin* Church; and that name of the *Latins* had the Western Bishops, Princes and Potentates; especially amongst that people in whose Language the *Apocalypse* was writ, That is, *The Greeks*.

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That which does extreamly confirm this is, "That the name of *Latins* was so well known to signify the *Romans* about the time of the Vision, That *Irenæus* does pitch upon this, as one of the most likely names that did answer the number of the Beast, with this Reason for it; *For they are the Latines*, says he, *who are now in Rule.*

L. 5. c. 24. *Contra Hæres.*

So that he takes a *Latin* and a *Roman* for the same thing in his time. Wherefore to have the *mark*, *name*, and *number of the name* of the Beast, may very well signify the having and owning the name of a *Roman*, or *Roman-Catholick*, as that is the same thing with the name of a *Latin*, and is a word of distinction betwixt a Member of the *Roman*, and of any other communion of Christians.

It is very remarkable to this purpose, according, as has been by others observed, that this does very happily answer the fondness of the *Roman* Church for the *Latin Tongue*, as that which they would have generally known to be the peculiar Language of their Church in distinction to both the common Language of the World about any other Affairs, and to the Language of any other Churches.

Thus it is decreed, That notwithstanding the very change of the Language of *Rome* it self, none of the publick Offices of the Church shall be in any other Language than *Latin*; And that the Word of God it self shall be conveyed to the people in no other Language, nor any other Translation allowed to be Authentick, but that of the *Vulgar Latine*; so that they will not allow *either* God to speak to his people, *or* his people to speak to him, but in the *Latin* Tongue; and by this do they distinguish themselves, as the publick *Shibboleth*, by which they are known all the World over. St. *Hierom* gives an instance in his censure of *Ruffinus*'s Translation of *Origen* into *Latin*, How naturally any one would judge the Language of *Babylon* to be the *Latin* Tongue, *Apolog. adverſ. Ruffin. You alone*, says he, *are ſuffered to tranſlate the poyſon of Hereticks, and to drink to all Nations out of the Cup of* Babylon.

There cannot surely be found a more remarkable badge, or token, to be publickly and universally known by, than this *mark in the mouth* of the Beast, compared with the name of a *Roman*, that every one that enters himself into their Communion must list himself under. 'Tis as manifest and publick a

mark

mark to know them by in their mixtures with other Communions, as the Badges of the Order are to distinguish *the Knights of Maltha*, in all places of the World where they are. And the name and number of the name here mentioned, is questionless such a manifest and remarkable name, *as all the World may take notice of*, because it is to be received by all men; and chiefly because all the rest of the Characters of the Beast are of the same *General*, and *Publick* cognizance. And one may well question the truth of the Application of any of the Characters of so universal a Rule, as that of the Beast is found to be, which is not applied to something that is very signal, and manifest to the senses of all the World.

It is no manner of considerable objection against this, That the true word in the *Greek* is Λατῖνος with an *Iota* only: For nothing is more ordinary than to [x] use *ei Dipthong* for *Iota*, when it is a long Vowel. *Irenæus* his acceptation of it in that way, is an unquestionable Authority for it. For he was one of the *Greek* Fathers. And it is a very strange slighty exception that *Grotius* does make to this, as if this were nothing but the usual mistake of Stone-cutters; whereas we see nothing more ordinary amongst the old [y] *Latin* Poets, in imitation of the *Greeks*; Or, however it would be but the taking of the word *Latinos* after the Ancient way of the *Latins*.

[x] *Responsa de Antichristo.*

The False Prophet's punishment of those who had not the mark or name of the Beast, is just the same with [z] the Papal-Excommunications: For the hindering them from the Market, or *from buying and selling*, was one of the effects of the Excommunications of the *Jews*.

References

References to the 5th Chapter.

[a] *Socrates Proam.* in *l.* 5. 'We have therefore in the whole course of our 'History given an account of the Emperor's interest in it; because 'that since they began to embrace the Christian Religion, Ecclesiastical 'Affairs did seem very much to depend upon them; so that the most 'eminent Councils were in times past, and are at this day summoned by 'their consent and procurement. See Notes on the third Chapter, [b], [c], [d], [e], [f], [g], [i], [k].

The Emperours had always the Right of Investing Church-Governours 'in their several jurisdictions, till the Council of *Worms*, in the year 1122. 'And then the Emperour *Henry* the 3d. wearied with the vexations occa- 'sioned him by the Popes, gave up his Right of the *Staff and the Ring* '(*the Ceremonies of the investiture*) to Pope *Calixtus* the 2d. *Aventin.* 'Histor Boior. l. 6.

The Abbot of *Urspers*, in his Chronicle, gives the form of this Concordat betwixt the Emperour and the Pope. 'And the Pope in return, 'agrees for the future, That the Elections of the Bishops and Abbots, *&c.* 'should be performed in his presence, *&c.* And that He that was Elected 'should receive the *Regalia* of the Emperour, by the *Scepter*: And this was 'called, the *Uniting of the Royal Power with the Priesthood*, and long endea- 'voured after, under that Name.

Cardinal Cusan. Concordia Catholic. c. 6, 7, 8, 9. Affirms, 'That every Em- 'perour and Prince in their several Jurisdictions are of God alone, and 'that it belongs to the Emperours to summon General Councils, and to 'regulate the Procedures in them; and to every Prince to do the same in 'his respective Territory for National and Provincial Councils.—— And 'that if the Pope be negligent in these things, the Emperour ought to 'make use of his Authority in all such Cases,—— That the Emperour 'always presided in the Councils, assisted with fifteen or twenty of the 'Nobles of his Court, whom he made to take place before all.—— And 'He, and his Legats propounded the matters that were to be considered.

Pererius in Apoc. Disp. 5. *de Constantino*—— 'Then came the *Imperial* 'Majesty first into the Church, which was then Armed with both the 'Swords, *&c.*— For though from the first, The Church had that Sword, ('*viz.* the Secular Sword) yet then first began the facility and conveni- 'ency of exercising it against whomsoever it pleased.

[b] *Socrates, l.* 1. *c.* 6. *Ep.* 4. *Constantine* unto *the Churches, He there tells them*, 'That whatsoever is decreed in the Holy Councils of Bishops, is to 'be attributed to the Will of God. *And of the Sentence of the Council of* 'Nice *in particular*, Ibid. *Ep.* 2. *to the Church of* Alexandria,—— For that 'which has been agreed upon by the 300 Bishops, is to be taken for no- 'thing but the determination of *God himself*.—— The Holy Ghost resi- 'ding in the minds of such worthy persons, and inspiring them with the 'Divine Will of *God himself*.

Consil.

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Concil. Conſtantinop. Univerſal. 6. Action. 17. *ſub finem.* The Council thus ſpeaks: 'We have pronounced a definitive Sentence, free from Error, cer-
'tain, and Infallible, by the aſſiſtance of the Holy Spirit.

[c] *Cod. Juſtinian. tit. Trinitat. l.* 3. *Theodoſ. & Valentinian. Hormiſdæ. P. P.*— According to thoſe Laws which have already been made *by our Divinity* —— How much *Our Divinity* abhors —— And *Novell.* 126. A moſt manifeſt conſtitution *Of Our Deity, Noſtri Numinis.*

Baronius, Anno. 419. *Honorius* the Emperour gives this order to *Symmachus*, Præf. *Urb.* upon the information ſent him about the Schiſm of *Boniface* and *Eulalius.* — We *Command* that *Boniface* forthwith depart, and obey our *Celeſtial Command.* 'And *Symmachus* in Anſwer to *Honorius*'s fur-
'ther *order to receive* Boniface, *returns this*, —— We having publiſhed the
'*Celeſtial Decree* —— every one was rejoyced at it.

Pancirol. Notit. Imp. Orient. p. 109. 'The Emperour did firſt ſubſcribe
'his name to the Reſcript, before any elſe. *A. A. Manu Divina.*

Ibidem. p. 172. 6. And thus uſed the Prince to ſubſcribe his Hand. *A.*
'*M. D.* That is, *Auguſt. Manu Divina. Novel. Valentinian. l. de Homicidio.ca-*
'*ſu* — And thoſe who had the Emperours hand to their Letters, are ſaid
'to be pricked, or pointed down by the *Divine Hand, lib.* 4. *c. de Advocat.*
'*ducitur. jamjam. Juſtinian* calls this, A *Divine* Marking out —— *Divinam*
'*ſubnotationem. l.* 1. *in fin. c. de Juſtin. c. confirmand.*

Accordingly had the Emperours Letters-Patents the name of Sacra, *in diſtinction to all other Licenſes.*

So *Zeno Lib. penult. c. de Re Militari* —— 'We allow none for the future
'to be Liſted either in their Horſe, or Foot, without the Commendatory
'Letter of our *Divinity, ſine numinis noſtri ſacra probatoria.* —— *And after-*
'*wards* —— That they only be liſted on the Confines, or in the Liſts, who
'have a Licenſe for it from *Our Divinity, Probatorias* (*ſc.* Sacras) *a noſtra*
'*Divinitate.*

And *Pancirol. Notit. Imp. Orient. pag.* 255. Obſerves in general, That the 'Actions and Affairs of the Emperours have every where in the Civil 'Law, the epithete of *Divine*; as His *Divine Indulgence*, His *Divine Dele-*
'*gation*, His *Divine Sanction*, His *Divine Houſe*, &c.

[d] *Concil. Conſtantinopol. ſub Gratiano, & Theodoſio Canon* 5. So *Socrates*, l. 5. c. 8. And *Sozomon* gives this Reaſon for it, *l.* 7 *c.* 9. —— Becauſe that
'*Conſtantinople* had not only the ſame name, and a like Senate and Magi-
'ſtrates with *Rome*; but did alſo carry the ſame Enſigns of Authority after
'the manner of *Rome*, and was equal to old *Rome* in all Rights and Ho-
'nours.

[e] *Concil. Chalcedon ſub Marciano & Valentin.* Canon 28.—— διὰ τὸ Βα-σιλέυειν τὴν πόλιν ἐκεῖνην —— *for its being the Reigning City.*

Baronius, Anno. 448 — Cites *Valentinian*'s acknowledgment of the See of *Rome*, Novell. 14. 'That the merit of St. *Peter*, the Dignity of the
'City, and the Authority of the Synod, were the foundations of its Pri-
'macy —— If there had been a *Divine Right*, it would have been a di-
'minution to it to ſpeak of the other.

And in the year 451.—He quotes *Galla Placidia*'s Letter to her Son *Theodoſius*, about that Affair, who ſays there, 'That it did become them

'to

'to keep up a due reverence to the City of *Rome*, *because it is the Lady of all* 'the reſt.

A clear evidence of the ground of the Primacy of the See of *Rome*, is that Law of the Emperour *Leo*, l. 6. l. 15. and in fin. c. *de Sacroſ. Eccleſ.* which was made a little while after the Councel at *Conſtantinople*, when the Empire of *Rome* in the Weſt was juſt falling, — 'We judge, and or-'dain, ſays he, That the Moſt Holy Church of this Moſt Religious City 'of *Conſtantinople*, the Mother of our Piety, and of all Chriſtians of the 'Orthodox Religion, and the Moſt Holy See of this Royal City, for ever 'have for the future, in conſideration that it is the Imperial City, All Pri-'viledges, and Honours over the Creations of Biſhops, Right of Prece-'dence before all others, and all other things, which they ſhall be known 'to have had either before, or during our Reign. And that this continu-'ed, appears from *l.* 16. *c. de Sacroſ. Eccleſiis*. The Church of *Conſtantinople* 'is Head of all other Churches.

Upon this account alſo was it, as *Guicciardin* obſerves, *l.* 4. *Hiſtor.* That the Biſhops of *Ravenna* and *Conſtantinople* ſo often diſputed the Primacy with the Biſhop of *Rome*, becauſe that it was thought that the chief Seat of the Church followed the reſidence of the Imperial Power. And the Arch-biſhop of *Ravenna* in particular, refuſed to receive the Pall from the Biſhop of *Rome* in acknowledgment of the ſuperiority of the Pope, for the Reign of four Popes together, *viz. Martin.* 1. *Eugenius* 1. *Vitalian* and *Adeodat*; and they were therefore called *Autocephali*, or *Self-headed*, by the Popes, in memory of it. *Anaſtaſius Bibliothec.* in theſe Popes lives ſays, that it was againſt the Supremacy that they contended.

[f] See the conteſt betwixt the Pope's Legats, and the Councel about this Affair, *Concil. Chalcedon. Action.* 16. where it was in fine determined againſt the Legats by the Judges and Council.

Bellarmin acknowledges this in his Preface to his Book *de Pontifice*. The *Greeks*, ſays he, oppoſed this (That is, the Univerſal Supremacy of the Pope) in the Council of *Chalcedon* in the year 451.

[g] *Platina in Bonifacio tertio*. He obtained of the Emperor *Phocas*, 'That 'the Seat of St. *Peter*—— ſhould be called, and eſteemed to be the Head 'of all Churches; but yet not without great contention about it, many 'affirming, that there ought to be the nrſt and chief See of the Church, 'where the Head of the Empire was.

Anaſtaſius Bibliothecarius in Bonifacio 3. He obtained of *Phocas*, 'That 'the Apoſtolick See of St. *Peter* ſhould be the Head of all Churches; 'whereas the Church of *Conſtantinople* did write it ſelf the chief of *all* 'Churches.

Caranza Concil. Summa. p. 369. *Bonefacius* 3.—— He obtained, *&c.* 'That 'the See of St. *Peter* ſhould be accounted the Head of all Churches, 'which Title the Church of *Conſtantinople* did challenge to it ſelf, evil 'Princes favouring it, and affirming that the chief See (of the Church) 'ought to be there where the Head of the Empire was, that is, at *Con-'ſtantinople*.

Gregor. M. juſt before *Boniface*, is full of the mention of the Patriarch of *Conſtantinople*'s claim to the Title of Univerſal Biſhop, in his 4th, 6th, and 7th Book of his Epiſtles.

[h] *Edictum*

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[h] *Edictum, ſive Decretal. Pap. Hilarii, Ep.* 11. About the Year 476. when the *Weſtern* Empire fell into the hands of the Barbarians, and ſo the Pope ſeemed to be the ſole Head of the Church of *Rome*; It has alſo been decreed by the Laws of Chriſtian Princes, That whatſoever the Biſhop of the Apoſtolick See ſhould upon examination pronounce concerning Churches, and their Governours, ſhould with reverence be received, and ſtrictly obſerved.

Dr. Barrow's *Pope's Supremacy*, p. 244. ſpeaking of the Epiſcopal Sees before the time of *Conſtantine*——ſo ſtood the Order of Church-Dignities, till it was confirmed by the Council of *Nice*, backed with Imperial Authority ——What before was *but cuſtom*, by ſo Auguſt a Sanction became *Univerſal Law*, and with ſuch veneration, as by ſome was accounted immutably and everlaſtingly obligatory, as appears in Pope *Leo*'s Maxims.

This does beſt appear from the ground of the Supremacy of the Pope, which was becauſe they were the Biſhops of the Emperor's chief Seat; And alſo from the Authority by which they came by it, which was by the *Imperial Laws*, by whom their Primacy was eſtabliſhed. See *Not. preced* And they were ſet up, and depoſed, by the Emperors at pleaſure, and were created by them.

[i] *Caranza. Concil. ſumma in Severino. Ann. Dom.* 634. 'Severinus was 'ſet up in the room of Pope *Honorius* by *Iſaacius* the Emperor's Exarch (or 'Deputy in *Italy*.) For in thoſe days the Election of the Clergy and Peo'ple was not accounted valid, unleſs the Emperors, or their Exarchs did 'confirm it. *After he had before obſerved in* Pelagius *the Second, Ann. Dom.* 580. 'That *Pelagius* was created Pope without the *Roman* Prince's Autho'rity, againſt the *uſual cuſtom*. For in thoſe days nothing was done by the 'Clergy in the Election of the Pope, without the Emperor's Approbation. 'But there was no conveniency at that time of ſending to (the Emperor 'at) *Conſtantinople*, becauſe *Rome* was then beſieged by the *Lombards*. But 'he afterwards begged pardon for it by his Legat *Gregory*.

But in *Adrian* the Third he does thus more *remarkably confirm this Cuſtom*. This Pope (*Ann. Dom.* 888.) was ſo ſtout, as in the beginning of his Pontificate to bring in this Law to the Senate and People, That the Authority of the Emperor ſhould not be waited for before the Creation of the Pope.

This was ſo commonly acknowledged, that it appears, that the Popes uſed to *pay a ſum of money* to the Emperors for their Confirmation. *Canon. Agath.* 21. *Can. diſtinct.* 63. See Note [1] on Chapter the Fourth.

Onuphrius Panvinius gives an account of the firſt Riſe of this Cuſtom at *Juſtinian*'s Conqueſt of *Italy*.

In *Pelag.* 2. 'The *Goths*, *ſays he*, being beaten out of *Italy* by *Narſes*, and '*Italy* together with the City of *Rome*, being made a part of the *Eaſtern* Em'pire, under *Juſtinian* the Emperor, by the Authority of Pope *Vigilius*, 'there was a *New Cuſtom* brought up in the Aſſemblies for the Elections of 'the Popes; which was, that upon the death of the Pope, there ſhould 'forthwith be an Election made by the Clergy, the Senate, and the People, 'after the manner *of the Right of Majors*. But the new elected Pope could 'not be conſecrated, or ordained, before his Election was confirmed by the 'Emperor at *Conſtantinople*, nor before he had the Emperor's Letters-Patents

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'for his Conſecration in order to enter upon the Papal Juriſdiction: For the 'obtaining of the grant of which, the new Elect was to ſend a ſum of Mo-'ney to the Emperor. After which he was conſecrated, and adminiſtred 'the Biſhoprick of *Rome*. Before that time the Pope was choſen, and con-'ſecrated the ſame day.

This is farther confirmed by Guicciardin, *l.* 4. *Hiſtor.*

'In theſe times (of the Exarchs, ſet up by *Juſtinian* in *Italy*) the Biſhops 'of *Rome* had no Civil Power, and for their degeneracy from the ancient 'purity of their Manners, were not much admired, or reverenced by men, 'paſſing their lives under the ſubjection of the Emperors, without the Au-'thority of whom, or their Exarchs, they durſt not receive, nor exerciſe 'the Papacy, although they had been elected by the Votes of the Clergy, 'and the People of *Rome*. So *Sabelli. Ænead.* 8. *l.* 5.

And Cuſpinian de Cæſaribus, pag. 144.

'But I find the Magiſtracy of the Exarchate firſt ſet up by the Emperor '*Juſtin* (the Younger) that he ſhould be in a manner the Emperor's Vice-'gerent in *Italy*; and with ſo great Authority, that he that was created 'Pope at *Rome*, was firſt to have his Approbation. And pag. 149. *Gregory* 'was ſent by Pope *Pelagius* to the Emperor *Mauritius* to beg his pardon for 'ſuffering himſelf to be proclaimed Pope without his leave. For the no-mination of the Pope was then held to be of no effect, unleſs the Emperor had confirmed it.

Pope *Agatho*, about the Year 673. writes to the Emperor *Conſtantine*, acknowledges the City of *Rome* to be the Servant of his Moſt Chriſtian Em-pire, and has this anſwer to his Requeſt from the Emperor; That by the Imperial Command he was diſcharged *at his requeſt* from that which the Biſhop of *Rome* uſed to pay for his Ordination; but yet upon this condi-tion, That the Election of the Pope ſhould not paſs on to Conſecration till the Emperor had been adviſed of it, and had expreſly commanded it, accor-ding to the *Ancient Cuſtom*, *L.* 6. *Pontifical. in Agathone.* And *D.* 63. *c. Aga-tho* 21.

Pope *Adrian*, in a Synod at *Rome*, with the Univerſal Conſent of the Great Men there, Biſhops, Abbots, and others there aſſembled, gives *Char-lemaigne* the Authority of chuſing the Pope, and of ordering the Apoſtolick See. *D.* 63. *c. Adrianus* 22.

And *Gratian* mentions the *Anathema* there pronounced againſt all that ſhould do contray to that Decree, and the confiſcation of his Goods, if he did not repent.

The Oath that was to be taken for the Dutchies, which were given the Pope, as well for all other, was this; 'I promiſe to be faithful to my Lord '*Charles*, and his Heirs, without Fraud, or Covin, all the days of my life. '*Sigonius de Regno Ital. l.* 4. which does ſufficiently ſhew the dependence and ſubjection of the Popes to the Emperor for all that they have.

Anno 796. *Leo* the Third ſucceeded *Adrian* the Firſt, who forthwith ſends an Ambaſſadour to *Charlemaigne* to acquaint him with his Election, preſents the Keys of the Confeſſion of St. *Peter* to him, that is, the Keys of the Sepulchre, and the Standard of the City, in token of homage and fealty. *Baron. An.* 796.

816. *Stephen* the Fifth succeeded *Leo* the Third, 'and, says *Aimoinus*, Rev. XIII.
'*l.* 4. *c.* 103. *contrary to Law* was chosen, and consecrated without the Em-
'peror's Order for it. But then he hastens into *France* to get his Consecra-
tion of the Emperor, sending two Legats before him to beg it. And to
make amends, he makes this Order, before quoted in the Canon, *Quia san-
cta*, *D.* 53. *C. quia sancta* 28. 'Because the *Roman* Church suffers great
'violences at the death of the Pope, for having the Elections and Conse-
'crations of the Successor made without the Emperor's knowledge, against
'the Canons, and the usual custom; the Emperor's Embassadors that should
'hinder the Scandals, being not there, We ordain, That when the Bishop
'of *Rome* is to be made, the Bishops and all the Clergy being assembled, he
'be elected in the presence of the Senate, and People, and be thereupon
'consecrated in the presence of the Emperor's Embassadors.

817. And though *Paschal* a year after was chosen, and consecrated with-
'out waiting the Emperor's Order, yet he acknowledges his fault to the
'Emperor, and begs pardon, because the Papal Honour was forced upon
'him against his Will. *Aimoin. l.* 4. *c.* 105.

The Emperor *Lotharius*, not long after, does therefore make a new Or-
der; That the Emperor himself, or in his absence, his Deputies should as-
sist at the Consecration of the Pope. This he commands to be observed for
the future.

827. At the death of *Valentin*, *Gregory* the Fourth succeeded; And, as
Sigonius relates, *l.* 4. *de Regno Ital.* 1. His Consecration was deferred, because
the Emperor's Deputy was absent.

845. *Sergius* the Second succeeded *Gregory* the Fourth, and was forced to
be consecrated before the Emperor was acquainted with it; upon which the
Emperor *Lewis* marches to *Rome* with an Army.

847. After *Sergius*, was *Leo* the Fourth chosen, and consecrated the same
day *against the Law*, without staying for the Emperor's Order; and the *Ro-
mans* excused themselves for it to the Emperor, that they were surrounded
with the *Saracens*, and *Leo* himself, that he was forced to it by them. But
yet *Anastasius Bibliothecarius*, in that Pope's Life, says, that the People were
in great fears of the Emperor's resentment of it. And the same Pope, up-
on the Emperor's sending his Son *Lewis* to set the Church in right or-
der, professes to him, That he did observe the Commands of *himself*, and
his Predecessors, and *always would observe them.*

855. *Benedict* the Third succeeded next but one to *Leo* the Fourth, and
was consecrated without the Imperial Order; but was fain to be chosen a-
gain, and confirmed by the Emperor's Authority. *Anastas. Biblioth. in Be-
nedicto.*

858. *Nicolas* the First was chosen presently after the death of *Benedict*,
which the Emperor *Lewis* hasted to *Rome* to prevent, but found the Election
past; and *Nicolas* absconded, to shew that he was forced to it for fear. He
was a few days after consecrated in the presence of the Emperor. *Anastas.
Nicol.* 1.

867. *Adrian* the Second succeeds without the Emperor's Order, or the
assistance of his Deputies, though they were in the Town; the Emperor
being then deeply engaged in War with the *Saracens*.

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875. *John* the Eighth, or Ninth, ſucceeds *Adrian* the Second, makes *Charles the Bald*, Emperor of *Rome*, upon condition that the Pope ſhould no longer wait for the Emperor's confirmation, *Rome* ſhould be left wholly to the Pope's diſpoſal; 'And *from that time*, ſays *Sigonius*, the Title of Emperor began to be wholly the gift of the Pope.

885. *Adrian* the Third, after *John*, gets a Law made, That for the future there ſhould be no expectation of the Emperor's Confirmation.

961. But then the Emperor *Leo* the Firſt, takes *Rome*, puts the Pope to flight, and the *Romans* ſwear Fealty to him, with this expreſs Clauſe, That they ſhould never chuſe and conſecrate a Pope without the Conſent and Choice of the Emperor *Otho*, and his Heirs: Then aſſembles a great Council at *Rome*, where Pope *John* was depoſed, and *Leo* the Eighth ſubſtituted in his place by the Emperor's Approbation; And the *Old Law*, that there ſhould be no conſecration of the Pope without the Emperor's Order, was renewed by the Authority of the Pope, and another Council, and *Anathema* and Baniſhment was the puniſhment of the Diſobedient. *D.* 63. *C. In Synodo* 23. See Note [1] on the Thirteenth Chapter. *Theodor. à Niem.* ſays, He ſaw the Patent, from whence this was drawn, preſerved at *Florence* in teſtimony of the Imperial Dignity, and he lived under *John* the XXIIId.

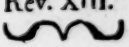
The Emperor *Henry* the Second, upon complaint of great Diſorders of the *Roman* Church, goes in the year 1046. to *Rome*, there depoſes *Gregory* the Sixth, and ſets up *Clement* the Second, and the *Romans* ſwear to him, that they would *never* chuſe them any Pope *without his Conſent*. And upon the meeting of a great Council there, it is ordained that the New-elected Pope ſhall not be ſo accounted *till the Authority of the Emperor* ſhould confirm it; and that the Pope ought not to be created without his Authority. *Petr. Damian. in lib. Gratiſ. Platina, & Onuphr. in Clement.* 2.

The Council of *Lateran*, *Ann.* 1055. order the Election of the Pope to be begun by the Cardinals, and the reſt of the Clergy and People to conſent to it; *and adds*, —ſeeing nevertheleſs *the Honour due* to our dear Son *Henry*, who is at preſent held for King, and to be Emperor afterwards, as we have granted to him, and his Succeſſors, who ſhall obtain this right in perſon of the Apoſtolick See.

In the Synod at *Rome*, in the Year 1106. is that dreadful Charge drawn up againſt *Gregory* the Seventh, or *Hildebrand*, for aſpiring to the Papacy, *without either the Conſent of the Emperor of the* Romans, *or the Senate, or People.*

In the Year 1107. the Emperor *Henry* the Third ſets forth a Remonſtrance againſt Pope *Paſchal* the Second, and concludes, 'That although by 'Right, and force of *Arms*, he could retain the *Ancient Cuſtom*, obſerved of 'ſo long time by ſo many Holy Fathers touching the Election of the Popes, 'and the Right of Inveſtitures, yet he ſhould not much trouble himſelf 'about it, if they would return him the Eſtates and Chattels which they 'retained by the Gifts of the Laity, and would content themſelves with 'the Title. *Aventin. Hiſtor. Boior. L.* 6.

And upon taking Pope *Paſchal* Priſoner by *Henry*, it was ſworn to by the Pope, That the Right of confirming or inveſting the new choſen Biſhop, ſhould



ſhould be always in the Emperor, and none ſhould dare to own them before they were inveſted by the Emperor's Command.

Sigebert ſays thus concerning this Affair, *Chron. Ann.* 1111. The King or Emperor would uſe the *Authority which the Emperors had* uſed ſince the time of *Charlemaigne, for* 300 *years, and more, under* 63 *Popes.*

1118. *Gelaſius* the Second ſucceeded *Paſchal* the Second, and was created without the knowledge of the Emperor *Henry*, who thereupon returns from *Padua* to *Rome*, and conſecrates *Gregory* the Eighth in his place.

1165. *Paſchal* the Third was confirmed Pope by the Council of *Wurtzbourg*, where this Remarkable Decree was made, 'That for the future, no 'Pope ſhould be created but after the *Ancient Faſhion*, by the Conſent of 'the Emperor. *Aventin. Hiſt. Boior. L. 6.*

And afterwards, That the Pope ſhould be called only *Nuntius Chriſti*, and not to be the Rival of the Imperial Power. And an oath was thereupon taken by all there preſent.

The Univerſities of *Oxford* and *Paris* agree about the Year 1404. that the Emperor has right of Patronage to the Pope, and to the *Roman* Church. That the Election of the Pope does not appertain of divine Right to the Cardinals, but to the People; and the Confirmation of him, to the Emperor. *Epiſt. Univerſit. Paris Editæ A. Hutten. Ann.* 1520.

[k] Nothing is more common in the Hiſtory of the Church, than the ſummonings and depoſitions of Popes by the Emperors.

[l] *Guicciard. Hiſtor. L.* 4.

'In this time (of the Exarchat, that is, after *Juſtinian*'s recovery of *Italy*) 'the Biſhops of *Rome* had no Civil Power ——paſſing their lives *under the* 'Subjection of the Emperors, without the Authority of whom, or of their 'Exarchs, they *durſt not* receive, or exerciſe the Pontifical. And therefore their Addreſſes to the Emperors muſt be proportionably ſubmiſſive, as follows.

601. '*Gregory the Great*, who by the *Romaniſts* is made the Example of 'a Good Pope, in his Second Book, *Ep.* 62. & 65. to the Emperor *Mauri*-'*tius*, hath theſe Expreſſions.

'He is guilty before the Almighty, who in all that he ſays, or does, is 'not clear towards *His Moſt Serene Lords*, and I the *Unworthy Servant of Your* 'Piety, If, &c. ——And I, when I ſpeak thus to *My Lords*, what am I but 'duſt, and *a Worm of the Earth*, &c. ——Power is given *My Lords* from 'Heaven over all men. I have committed, will Chriſt ſay, my Prieſts (or 'Biſhops) into thy hands. And, *l.* 2. *Ep.* 64. my tongue cannot expreſs 'the favour that I have received of the Almighty, and of the moſt Serene 'Emperor, *My Lord*. And, *Ep.* 52. I have ſent him to the *Feet of My* 'Lords.

And yet *Gregory* ſpeaks boldly enough to him, when he reproves him as his Confeſſor, *L.* 2. *Ep.* 64. And, *L.* 6. *Ep.* 11. to *Anaſtaſius*, Biſhop of *Antioch*, ——— 'All that are advanced into Holy Orders, 'ought always to give thanks for it to Almighty God, and always pray to 'God for the Life of our moſt Pious and moſt Chriſtian *Lord* the Em-'peror.

Pope *Agatho, Concil.* 6. *Act.* 2. and 4. tells the Emperor 'That he gave 'ready obedience to the things that were commanded him by the Sacred 'Letters Patents of his moſt Clement Fortitude.——And that again, To 'do his due obedience to the Emperor, in making the Biſhops of thoſe 'parts Addreſs themſelves to the Moſt Pious Feet of his Goodneſs.—— 'calls *Rome* the Servant City of his moſt Serene Empire——often uſes—— 'according to your moſt Pious Command.—And—we beſeech you upon 'the bended knees of our Soul.

800. *Ado Viennenſis in Chronic. An.* 798. *Aimoin. l.* 4. *c.* 90. Refute the Coronation of *Charlemaigne* by Pope *Leo.*——And that after the Acclamations of the People, He was *adored* by the Pope after the *manner of the former Emperors.*

And *Salvian, in Epiſtolam ad Parentes,* Explains what is meant by the manner of the Ancient Emperors. He ſays, 'That *As Servants, they kiſſed 'the feet of their Maſters.*

An. 854. Pope *Leo* the 4th writes to the Emperour *Lotharius,* 'That he 'obſerved His and his Predeceſſors Commands; and ſhould always obſerve them. *Diſ.* 10. *c.* 9.

An. 1158. Pope *Adrian* the 4th, 'Together with all the Cardinals and 'Clergy, ſend to the Emperour *Frederick,* and acknowledg him Lord, and 'Emperour of the City, and of the World, *Urbis & Orbis, Raderius de 'Geſtis Frederici.* l. 1. c. 22.

Paulus Diaconus de Geſt. Longobard. c. 37. who was near thoſe times—— 'Phocas, ſays he, at the requeſt of Pope *Boniface,* did Decree, That the 'See of the Church of *Rome* ſhould be the Head of all Churches; becauſe 'that the Church of *Conſtantinople* did write it ſelf the firſt of all Churches. 'See Note [g] on this Chapter.

[m] *Boniface* the 3*d* did ſo far acknowledg this Title of Univerſal Head, to be the Emperour's favour, That he has the Emperour's grant for it proclaimed at *Rome,* in a Council of 62 Biſhops. *Platina* in *Boniface* 3.

Sigonius ſays, That *Boniface* ſent an Embaſſy to *Phocas* to deſire it; by which means he obtained that Decree.

[n] The Conteſt about the Univerſal Headſhip appears plainly to have continued from the Order of the Council of *Chalcedon,* for the place of the Patriarch of *Conſtantinople.*

The Law of the Emperors *Leo* and *Anthemius,* l. 16. c. *in fin. de Sacroſ. Eccleſ.* for the ſuperiority of the See of *Conſtantinople,* was ſoon after that Council.

Pelagius the 2*d.* condemns *John,* Patriarch of *Conſtantinople,* for that claim, and ſo does *Gregory* the 1*ſt.* after him. See Note [g] on this Chapter.

Platina ſays in *Boniface* 3. 'Though his pretentions were not always 'obeyed, yet there has ever ſince that time been a Schiſm betwixt the 'Greek and the *Latin* Church.

Bellarmin. in *Præfat. in lib. de Pontifice.* 'The *Greeks* oppoſed (the Popes 'Supremacy) in the year 451. in the Council of *Chalcedon,* and in the 'year 600. declare the Bp. of *Conſtantinople,* Univerſal Biſhop.

[o] *Cuſpinian*

[o] *Cuspinian de Cæsaribus*, p. 140. *Mauritius* wrote to Pope *Gregory*, 'To obey *John*, Patriarch of *Constantinople*, as if Head Patriarch of all 'others.

[p] *Canon.* 3. *Concil. Lateranens.* 1. 'The Secular Powers are enjoyned 'to take an Oath to prosecute Hereticks, to the Rooting them out of their 'Territories —— And those Princes that neglect to do thus, are to be 'Excommunicated, and their Subjects Absolved of their Oath of Alle-'giance to them; and their Lands to be exposed to the Seizure of Catho-'licks.

See Note [c] and [f] on Chapter 4. The Council of *Milan* and *Arles*, send to their Emperours to make their Decrees effectual.

Æneas Sylvius, afterward Pope *Pius* 2d. Epist. l. 53. 'We are all of the 'same Faith with our Princes; If they were Idolaters, we should be so too; 'and should deny, not only the Pope, but Christ himself also, if the Se-'cular Power did but press us to it.

Otho Frisius. in prol. l. 4. *Chronic.* 'There are two persons set up in the 'Church, The Sacerdotal, and the Regal; the one to execute the Eccles-'astical Censures by the Spiritual Sword; the other carries the Material 'Sword to execute the Secular Sentences. And as Spiritual possessions are 'under the jurisdiction of the Spiritual Sword; so are the Dignities of 'this World, as Dutchies, Counties, *&c.* under the jurisdiction of the 'Material Sword.

[q] *Goldast. Polit. in Imperial. H.* 1. pag. 72. Speaking of the Installation 'of the *Roman* Kings, or Emperours, 'They do then require an Oath 'from the Supream Monarch of the whole World, To defend the *Roman* 'Church, to exterminate Hereticks, and to secure the Dignity of the 'Pope by all manner of ways.

Glabar. l. 1. *Histor. in fine. Benedict* the 9th made this Decree, 'That 'none should be called, or taken for Emperour, but He, whom the Pope 'for his good behaviour shall make choice for a fit person for the Common-'weal, and upon whom he shall set that Imperial Crown, which is a 'Golden Apple set with Jewels; and a Cross in the middle of it, *viz.* To 'denote the end of his power to be to defend the Church.

And such is every Imperial Crown of every particular Prince.

Clementina unica de jure jurando, Gives the Oath that the Emperour takes to defend the Rights of the Church.

[r] *Gregor.* 7. *Ep. poll.* 18. *l.* 6. *Richard*, Prince of *Capua*, takes this as part of his Oath to the Pope —— 'I will acknowledg the Emperour '*Henry* for every thing else, and will Swear fealty to him, when I shall be 'exhorted to it by thee, or thy Successours, always with the exception of 'the Holy Church, *&c.*

And it is the general practice of that Church, in case of the Emperor's failure of this Defence of the Church, or in case of Heresie contrary to it, He is to be deposed.

[s] This appears from the Oath that all the dignified Clergy of the Church of *Rome* take at their Creation; the form of which is thus set down, *Lib.* 2. *Decret. Tit.* 24. 'I *N. N.* by the Grace of God, and of the 'Apostolick See, Bishop of *&c.* will assist for the retaining of the *Roman* Pa-'pacy,

Rev. XIII.

'cy, and the *Regalia* of St. *Peter*, and to the maintaining them againſt every Man; I will take care to preſerve, encreaſe, defend, and further the 'Rights, Honours, Priviledges, and Authority of the *Roman* Church, of 'our Lord the Pope, and his Succeſſors; I will proſecute, and ſuppreſs to 'my power, all Hereticks, Schiſmaticks, and Rebels againſt our Lord the 'Pope.

Add to this, the Oath that the Emperour and Kings take at their Coronation to defend the Rights of the Apoſtolick See, and then the Papal Authority ſeems to be the ſole Head of the Image, and the inſpirer of it.

[t] *Malvenda de Antichriſto*, Pag. 434. Let it therefore be taken for clear and undoubted, which all the Fathers did unqueſtionably teach, That this number of the name of the Beaſt 666, does not relate to either the birth, or death of Chriſt, *or to any kind of duration, or ſpace of time*; but that it is to be the real name of Antichriſt —— And he there mentions *Romaniſts* and *Latines*.

[u] *Alcaſar in* c. 13. *Apoc. de Charactere Beſtiæ.* —— 'The Mark, ſays he, is 'not here any thing diſtinct from the number, and the name, 1. becauſe it 'is ſaid the Mark, *or* the Name, *or* the Number of the Name, which does 'not intimate *three diſtinct things*, *but only* three diſtinct Names of the ſame 'things. 2. Becauſe Chap. 20. *Apoc.* it is ſaid, That all that had not re'ceived the Mark of the Beaſt, did Reign with Chriſt, where the Mark in'cludes in it the Name and Number. 3. Becauſe *Chap.* 14. 9. It is ſaid 'alſo of the puniſhment of the followers of the Beaſt, That it was to thoſe 'who ſhould receive the Mark, where all that had the *name* and the *number* 'are alſo comprehended.

He there alſo adds, 'That it was the Cuſtom for Soldiers to receive the 'name of their Prince in their Skin. So *Vegelius*, *l.* 1. *c.* 8. and *l.* 2. *c.* 5. 'Soldiers are Liſted by being pricked in the Skin with the name of the 'Prince or General. So *Lipſius*, *l.* 1. *c.* 9. Quotes *Juſtinian*'s Code for it, 'St. *Auguſtine*, *Chryſoſtom*, and *Prudentius*.

The Society of *Bacchus* were thus marked with an Ivy-leaf.

[u] *Ibid. Alcaſar* againſt thoſe, who would have this name to be different from all things that were then known. —— *Ænigma's*, ſays he, or dark 'Riddles are made for that end, *not that things before unknown* ſhould be 'known by them; but that things before known, ſhould be concealed in 'the dark terms of the Riddle from thoſe to whom the Riddle is given to 'be revealed. This Truth is ſo clear to me, that I cannot ſufficiently ad'mire thoſe, who fancy, That this Number 666 was here given to ſignifie a 'name, that was before unknown to the Church; and he quotes *Arethus* 'upon this place to the ſame purpoſe, —— That thereby was ſignified, that 'the great things there mentioned about the Beaſt, did not relate to 'things whoſe Names were unknown; but to a Name then very well 'known.

[x y] The ſame Author ſhows, That *Latines* is to be read with an *ei* Dipthong, and quotes *Mekertius*, who ſays, That the indifferent Vowels, or '*Vocales ancipites*, are uſed by the Ancient *Greeks* to be doubled in 'the pronunciation (or to be made long like Dipthongs) and cites '*Auguſtinus de Numiſm.* and *Lipſius de Antiquâ Pronunciatione*, *Cap.* 8.

'who

'who there shows, that the *Romans* formerly did write *I Vowel* by *ei* Dip- Rev. XIII.
'thongs.

[z] The effect of the Papal Excommunications for this purpose, does appear from the Bull of Pope *Martin* the 5th. in confirmation of the Council of *Constance*, and to be found at the end of it,—— 'Which commands 'all Emperours, Princes, Lords, and all Civil Magistrates, as well as Eccle-'siastical, to expell all Hereticks out of their Territories, not to suffer them 'to make Contracts, or to exercise any kind of Merchandize amongst 'them.

CHAP. VI.

Under the name of the Beast, is comprehended all his under-Agents in the same design. How the ten Kings give their Kingdoms to the Beast. *How the Character of* speaking like the Dragon, *can agree with a Christian Bishop: It cannot be any thing else.*

THE particular instances explained in the former Chapter, do clearly show, that the exercise of the Power of the false Prophet, does in all the parts of it regard the Beast, as the principal concern of his design.

The Worship, that he promotes, is the *Worship of the Beast*. *The Image* that he causes to be made, is an Image made in honour of the Beast it self: And the *Worship* that is given to it, is because of its being the Image of that Beast *that was deadly wounded, and was healed again.* And the *mark*, *name*, and *number of the name*, is the name of the Beast, by which all Men were to own themselves the peculiar slaves of the Beast: And this is no more than what the Character of that Power, which the false Prophet did exercise in all these ways, does plainly intimate to us; for it is said to be the Power of the Beast it self, *exercised before him*: And therefore must the exercise of it be only upon his account; and those that were employed in it, were therefore but his Ministers, and Instruments in it.

All which does signifie to us, That the *Supremacy of the Pope*, *the Infallibility of the Church of* Rome, *the blind Submission* and Veneration that is paid to it, *the taking the name of a* Roman Catholick, *the confining of all the publick Offices* of Religion and Devotion to God, and of the lively Oracles of God, to the old *Roman* Language: That all these things are done in honour of the Universal Imperial Power of the *Romans*, or of the Empire of the City of *Rome*; and that in the time of the Imperial Authority over *Rome* restored by *Justinian*: And therefore are all these things signified to be the Worship of the Beast, under the last Ruling Head; because it is *not a Civil* honour that is given to this Empire, and the Head of it; But the giving them

them the *Prerogative of Almighty God*, the Power of setting up a Spiritual Authority, which shall give Law to the Consciences of Men, according to their own will and pleasure, and shall have the Spirit of God confined to their Arbitrary proceedings; and the Curses of God to dispose of at their will, against all that dissent from them. Rev. XIII.

The Beast therefore is the final Object of all the Worship and Honour that is given: and therefore does generally comprehend in it all the under-Actors and Instruments in this Design, where he is mentioned alone. N. B.

Thus In the 17*th*. Chapter of the *Revelations*, there is no mention of *the false Prophet*, or *of the Image*, but only of the Beast, and of the magnificent appearance of his Empire under the name of *Babylon*. And therefore *by the Beast* must there be understood all his Ministers and Instruments joyned with him, according to the nature of the several Characters that he is joyned with.

As in the time of the *Mayres* of the Palace in *France*, *by the name of the King*, must many times be understood the will of those *Mayres* to the prejudice of the Royal Authority, because it was the King's Power that was exercised by them: And all the Honour and Obedience that they had, was upon the account of their being authorized by him. So also do the Actions and Honour of the *false Prophet*, and *the Image*, go under *the name* of the Beast in that *Chapter*, tho in reality they have been much to the diminution of the Imperial Authority.

It is enough to qualifie them, to be comprehended under the name of *the Beast*, that they concur with the Beast in his great design of making all the World to submit to an Ecclesiastical Authority of his own Creating, as the acknowledgment of the Honour of his Empire. For all the Worship that is hereby promoted, is, The Honour shown to the Imperial Power of the *Romans*, which is submitted to as the only ground for any hopes of Salvation: And that not upon the account of its being the *Catholick Church of Christ*, but for that which is at present a contradiction to it, *viz*. for being the *Roman-Catholick Church*.

Wherefore, when the ten Kings are said *to give their Power, and Strength, and Kingdoms to the Beast*, it is to be understood of their concurrence to advance the *Roman* Religion, as the Impe- Rev. 17. 13.

Rev. XIII. rial Religion of the *Romans*, which was first set up, and promoted by the Imperial Authority, and so still continues to be defended, and protected by it; and therein does the Worship of the Beast more eminently appear, because of the submission of crowned Heads to it, who have no Superior upon Earth, but God alone. For it is very difficult to understand how ten Kings can be supposed to be *of one mind*, and *to agree to give their Kingdoms* to the Worship of any Power upon Earth, but only in this way of an Uniformity in a common Religion, which is set up by the Will, and to the Honour of another.

And here it is to be observed, how exactly the Prophecy, and the Event, do agree with one another in respect of the Order, which is observed in the Text. The Beast is described *as beginning* the Scene first, and setting the design on foot: And the false prophet and the Image come in afterwards to *perfect* and accomplish it; which was very punctually verified by the beginning of the Universal Monarchy of the Church of *Rome* under the Imperial Authority, and the advancement of it into a perfect Tyranny by the *Roman* Hierarchy. So that after a while, the False-prophet seems to take the power of the Beast out of his hands, and to exercise it before his face; and then the Beast had little to do himself in the management of it, and seemed only to give Authority to what was done by others; which is also now manifest from the common course of the *Roman* Church in their proceedings against Hereticks. They judge, condemn, and pronounce sentence against them, and *then deliver* them over to the Secular power, who are *the executioners of* the Sentence. All that the Civil power does in it, is but to follow the commands of the Church, and to strike the last stroke only, which is all that can make them be said to *have an hand* in it.

And thô it must be confessed, that the Secular part in it, is that which does the most effectually persuade to the worship of the Beast; yet it is plain, That the Church is the *principal Agent* in that also; because they overawe the Civil Power into compliances with them, which does very naturally answer the power of the Image in the Prophecy, *to cause* all those who would not worship it, to be killed.

The

The Falſe-prophet is the Head of this Image, and ſo is the chief manager of this Church-Tyranny; and therefore is it accordingly ſaid of him, That *he ſpake like a Dragon*, or like that Red Dragon in the 12th Chapter juſt before, and found to be the Devil raging againſt the followers of the Lamb. Rev. XIII.

If any one ſhould queſtion, [a] whether ſo dreadful a character of a Beaſt ſpeaking like a Dragon, or like the Devil, can belong to a Chriſtian Biſhop of ſo great eminency in the Church of Chriſt, as the Biſhop of *Rome* is; he may eaſily be ſatisfied, if he conſiders, that by his deſcription he ought to be *nothing leſs* than ſuch a perſon. For that he muſt be the Head of a *Roman* Church extended over all the World, has been ſhown from his Character of being a Church-Head over the ſame extent of dominion, that the Beaſt did Rule in. For he *exerciſed all the power of the Beaſt:* And then, that he muſt have the ſhow of the chief Head of the Chriſtian Church, appears from his having *Two Horns like a Lamb.* For the ſignification of *a Lamb*, all over the Book of the *Revelations*, is nothing but the *perſon of Chriſt.* It would indeed have a more plain reference to the other mentions of that word, if it were ſaid, like *THE* Lamb. But we have *Grotius*'s Authority for it upon this place, which in Criticiſme is of the beſt account, when Impartial, That *nothing is more ordinary in Scripture, then to* [b] *omit the Article of reference before a word, which ſhould denote its relation to the former mentions of it*, where yet the ſenſe does ſhew it to be neceſſary to be underſtood.

It appears then from the deſcription of him, that he muſt be, as it were [c] a *Vice-Chriſt*, or pretend to be the Vicar of Chriſt, which is the ſame, as both of them are alſo the ſame with an *Antichriſt.*

Beſides, this Beaſt thus deſcribed in one place with *Two Horns like a Lamb*, in the other Chapters is called the *Falſe Prophet*; To acquaint us, that the Horns of the Lamb were but the outward ſhow of the Chriſtian Spirit. So that if we put theſe two Characters of him together, and then add the other of his *ſpeaking like a Dragon*, and conſider that the name of a *Dragon* is very ordinary in this Book, and that it every where elſe relates to the repreſentation of the Devil in the 12*th* Chapter juſt before this, as *a raging Red Bloody Dragon*; What can more manifeſtly denote him to be. *A Falſe Prophet in Sheeps cloathing, but inwardly*

Rev. XIII. *wardly a Ravenous wolf?* How could this have been more clearly expreſſed in a Prophecy, where *the Lamb* and *the Dragon* are in a very peculiar manner, and very commonly reſtrained to ſignifie *Chriſt* and *the Devil?* And what could more openly ſhow us the difference betwixt *the Dragon* in the 12th Chapter, and *the Beaſt* in the 13th. thô both enemies to the Chriſtian Church in the ſame Seven Headed, Ten Horned Empire, or better ſatisfy us why there needed two different figures of Dragon and Beaſt, to ſignify thoſe two kind of Hoſtilities againſt the Church of Chriſt?

For by this it appears, that the *Beaſt and the Falſe Prophet* were to be in outward appearance the moſt directly contrary to *the Dragon*, that could be, and even to look like Chriſt himſelf; and therefore that this Falſe Prophet muſt really be ſuch an one of that Kind, as our Saviour calls [d] a *Falſe Chriſt*, or a falſe pretender to be his Deputy, and Vicar upon Earth; The Character of which kind of *Falſe Chriſts, and Falſe Prophets*, in *being able to deceive the very elect* by their great Wonders and Signs, is juſt the ſame with the power of this eminent Falſe Prophet

Rev. 13. 14. *for doing great wonders* alſo, *for deceiving all thoſe that dwell upon earth by the Miracles which he had power to do.*

Wherefore the *ſpeaking like a Dragon* in this Falſe Prophet, with the appearance of a *Lamb*, muſt ſignify his ſpeaking or commanding under the vizard of the Vicar of Chriſt, the ſame kind of acts of Cruelty and Tyranny for an Idolatrous worſhip, which the Red Dragon was active in againſt *the Woman* in the Chapter juſt before. The profeſſion of Chriſtianity is now we ſee ſo far from excuſing the Biſhop of *Rome* from the Character of the Falſe Prophet, That it *is neceſſary* for him to be a *more eminent* Profeſſor of that Religion, than any other perſon in the Church, to be capable of having it applied to him.

And the enforcing of falſe-worſhip by all the Arts of Cruelty, under the pretence of the Authority of Chriſt, does therefore fill up the whole Character that is given, of his having the Horns of a Lamb, and ſpeaking like the Red Dragon; for nothing does more reſemble the nature of the Devil, than Antichriſtian Tyranny under the Mask of Piety.

Rev. 13. 2, 3. Well therefore may the Dragon be ſaid *to give his power to the Beaſt*, ſince the Devil may be ſafely enough ſuppoſed to inſpire this deſign of carrying on this Adoration of the *Roman* Power, and

and of that Church, by force of Arms, and sanguinary Laws, like the Reign of the *Red Dragon* in the time of Heathen persecution described in the Chapter just before. Rev. XIII.

By this may be understood the true meaning of the *casting down of the Dragon with the Seven Heads and the Ten Horns, out of Heaven*, in the 12th Chapter. For as that Figure has the proper mark of the *Roman* Empire in the Seven Heads; so must it be the Devil inspiring the *Roman* Empire to bloody Acts against the followers of the Lamb, who are said to *have overcome him by not loving their lives unto the Death:* Wherefore the casting down of the Dragon out of Heaven, can signify nothing else, but the mortifying of the Pagan Power against the Christian Church, after the conversion of the Imperial Head to the Christian Religion. V. 9. V. 11.

For since the Beast is found to arise with *Justinian*, and the fall of the *Roman* Dragon is in the Text described to be *before* the time of the Beast, and yet to be *after* the time of St. *John*; the Dragon can be no other raging power of the Devil Reigning at *Rome*, and Tyrannizing over the Christian Church, but only the Devil raging in the Heathen Emperors before the Conversion of *Constantine*. From the time of *Constantine*, to the Reign of *Justinian*, there was no such *Roman* Tyranny exercised against the Christians, that had the least show of so dreadful an appearance; and whatsoever any professed Christian Emperors might do in that kind, must be *under the appearance of the qualities of the Lamb*, and so be another Beast different from the Dragon; It is certain, that at this appearance of Christianity upon the Imperial Throne, this Prophecy was apprehended to be *so plainly fulfilled*, That *Constantine*'s Effigies was set up in publick over his Palace-Gate, trampling upon a wounded Dragon, *which*, says *Eusebius*, *was done to signifie his conquests of those Tyrants that oppressed and persecuted the Church, at the instigation of the Devil, in allusion to the Books of the Prophets, where the Devil thus raging against the Church, is called a Dragon.* And *Constantine* himself in his Epistle to *Eusebius* for the repairing of the Churches, calls his conquest of *Licinius*, who was the last of the persecuting Heathen Emperors, *The foiling of the Dragon*, and *the restoring of Christian Liberty to all Men.* *Lib. 3. c. 3. de Vita Constantini.* *Socrat. l. 1. c. 6.*

By the same reason, whatsoever is expressed to follow the Dragons fall, and to be before the rise of the Beast, must be understood

Rev. XIII. derſtood of the *Roman* Empire turned Chriſtian before the time of *Juſtinian*; and therefore the Dragons *caſting a flood of water*

Rev. 12. 15. *out of his mouth to carry away the Woman* with it, muſt be underſtood of ſome great inundation of multitudes of Pagan people upon the *Roman* Empire, that was able to have carried away, and to have buried the true Church in it. For *waters* are interpreted to ſignifie multitudes of people in the 17th Chapter; *A Flood* therefore muſt denote [e] ſome very extraordinary overflow of ſuch multitudes; And was there ever any thing more exactly anſwerable to this, than that prodigious inundation of barbarous Nations over all the Weſtern Empire, preſently after the full accompliſhment of the Victory of Chriſtianity over Heatheniſm about the times of *Theodoſius*? St. *Jerome* deſcribes thoſe times, with the characters of the laſt diſmal ſtate of things, which ſhould be the forerunners of the end of the World.

V. 16. *The ſwallowing up of this flood by the Earth, to help the Woman*, can thereupon be nothing elſe, but the Leagues that were made with theſe people, with the ſeveral allotments of habitation to them within the bounds of the *Roman* Empire, as one people with the *Romans*; and their entrance thereupon into the Church. And *thus* comes the *Roman* Empire to appear *with Ten Kingdoms* in it, ſhown by the *Ten Horns*; and this was *the helping of the Woman*, becauſe the Church by this got her freedom and peace, and gained theſe *Barbarians* to her.

Rev. 12. 17. But the Dragon is ſaid to *be ſtill in great fury againſt the Woman*, and therefore *went to make War with the remnant of her ſeed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt*; where we may obſerve a plain diſtinction made betwixt *the Seed of the Woman:* The *Warr*, that the Dragon makes, is with that part of her Seed, *which keep the Commandments of God*, and *have the Teſtimony*, or are the Witneſſes or Martyrs of Jeſus Chriſt; which intimates, that the *Reſt of her Seed* ſhould depart from the Commandments of God, and from the truth of the Goſpel of Chriſt.

By this we have a new ſcene opened about the enmity of the Dragon againſt the Church; The Time of it is after the Settlement of the Diviſions of the Empire in thoſe Kings of the Barbarians, ſignified by the *ſwallowing up of the great flood by the earth*, That is, after the riſe of the Ten Kings in the *Roman* Empire; and the party againſt whom this War is carried on,

are

are the Godly Seed of the Woman; not againſt all her Seed, but againſt thoſe *only*, *who keep God's Commandments*, and are the *Witneſſes* or the Martyrs *of Jeſus*, or as they are elſewhere called, *The Witneſſes in Sackcloth.* Rev. XIII.

How this was brought to paſs, That which does immediately follow this deſign of the Dragon, does inform us: For immediately upon it, appears *a Beaſt* with all the ſame Emblems of the *Roman* Empire, that the Dragon had; and to him the Dragon is ſaid *to give his Power, and his Seat*, and *great Authority*; And thus does the Dragon fulfill the intention that he had juſt before, to War with the choſen Remnant of the Womans Seed: He does not appear himſelf in it, but inſpires another ſet up in his place to do it. By which it is evidently ſignified, That this new war with the dutiful part of the Womans Seed, is not managed by any *Roman* Power, which is openly known to be the profeſſed Enemy of God, and of the Chriſtian Religion, as that Government of the Empire was, which had the open appearance of the Devil's management in it; And if it were not *ſuch a Power* that ſhould appear like an open profeſſed Enemy of the Chriſtian Religion, it muſt be *ſuch* as muſt profeſs that Religion; and out of a pretended zeal to it, exerciſe all the Tyranny of the Devil, or Dragon, againſt the true profeſſors of it. For all the great buſineſs of the Beaſt, is Religious worſhip; and if that Religion be not profeſſed enmity to the Chriſtian (becauſe that would make it the open ſhow of the Dragon, as it was before his fall) It muſt then be a zealous outward profeſſion of the Chriſtian Religion, to perſecute and to deſtroy the true maintainers of it. Rev. 13. 1. v. 2.

This does determine the time of the firſt ſettlement of the Woman in the Wilderneſs, for the ſpace of a Time, Times and an half. For thô it be ſaid, *Chap.* 12. 6. That She fled into the Wilderneſs; yet it is not there ſaid, that ſhe was ſetled there; but only, that ſhe *had a place prepared* for her there, to be *fed for One Thouſand two Hundred and Sixty days.* And beſides, after many great Actions intervening, ſhe is ſaid at the 14th Verſe to be but then in a condition to fly into the Wilderneſs; and after ſhe was flying thither, the Dragon caſt out a flood after her, and hindred her ſettlement there, till that was ſwallowed up; and therefore did her Time, Times, and Half-time begin but juſt at the ſame time with the Dragon's perſecuting

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the remnant of her Seed, which was just at the first rise of the Beast, and so confirms the Synchronism of the Woman and the Beast for their whole time.

We are therefore now to enquire from the History of the Christian Church, how it can be said, that *from the time of Justinian*, all the true Professors of the Christian Faith, were *forced* by Tyrannical usage to worship the Will of the Christian *Roman* Emperors about matters of Religion, thereby to fit the Characters here given to the Beast, *to the Imperial Head restored in the West?*

And thus we find, that at the Time that the Christian Church (The Woman) was secured in the Two Imperial Seats of the East and West (the two Wings of a great Eagle) from all the inundations of Pagan people (or from the face of the Serpent) The Devil did then set up persecution in the *Roman* Throne, against the true and faithful Members of the Christian Church, (The Remnant of the Seed of the Woman, which keep the Commandments of God) while she her self was in the Wilderness, or in a place of security.

References to the Sixth Chapter.

[a] *Cornelius à Lapide, in c.* 13. *Apoc. v.* 11. 'The Two Horns (according to *Josephus Acosta*, l. 2. *De temporibus Novissimis*. c. 17.) are the 'Ensigns of the Episcopal Dignity, viz. *the Mitre*, or the *Episcopal Crown*. It 'should seem therefore by this, That this false Prophet should be some 'Apostate Bishop, a great pretender to Religion. —— It is *not* therefore 'the *Mitre*, but some *Mitred Apostate* that is here set out, who shall fraudulently abuse these Horns of Christ (*the Lamb*) to propagate the Party 'of Antichrist. —— *And before, when he had reckon'd up the several opinions about the* 2*d Beast*, —— In the fourth place, *says he*, the best opinion is that of *Irenæus*, *Tertullian*, *Ribera*, *Viega*, and others, who by this 'Beast understand some *Eminent Pastor of the Church*, the forerunner, and 'Preacher up of Antichrist.

Viegas, in c. 13. *Apoc. v.* 11. after the mention of the opinion of others; But *Andreas Cæsariensis*, and *Irenæus*, to me seem to have been much more in the right, who understand by the 2d Beast, some *Eminent Preacher*, the Forerunner of Antichrist; The Armour-bearer of Antichrist, as *Irenæus*.

[b] *Ribera*

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[b] *Ribera* upon this place of the *Apocalypſe*, after he had pleaded for the indefinite ſignification of, ὁ ἀρνίον, from the abſence of the Article, concludes, —— 'But yet this which I have ſaid of Articles, is not al-'ways obſerved by the *Greeks*.

Alcaſar upon the ſame, 'The Article is wanting, and yet it is an alluſion 'to the Lamb, *Cap.* 5.

[c] *Malvenda de Antichriſto*, pag. 348. quotes *Irenæus* for making Antichriſt a pretender to be Chriſt upon Earth. And *Lactantius* affirming, that he ſhould falſly *pretend* himſelf *to be Chriſt*. And *pag.* 349. ſays, That it is the *conſent of the Fathers*, That Antichriſt ſhall take away Idols —— 'And ſhall ſet himſelf up in the Temple of God, as *Antiochus Epiphanes* 'had his own Image put into the Temple at *Jeruſalem*, who yet Worſhip-'ped his own Country Gods, and obtruded them upon the *Jews*. He 'contends indeed, That the Temple of God, in which Antichriſt muſt 'ſit, is the Temple of *Jeruſalem*. But *Pererius* the Jeſuit upon the 7th of '*Daniel*, quotes *Theodoret*, *Damaſcene*, and others of the Fathers, Interpret-'ing it of the Chriſtian Church: For that, ſays he, is the only true Temple 'of God. And then Antichriſt muſt be like Chriſt the Head of the Church.

And, pag. 351. *Malvenda* ſhows how Antichriſt ſhall pretend himſelf 'to be true God, according to the *agreeing ſenſe of the Fathers*, *viz.* As *Nebuchadnezzar*, *Alexander* the Great, and *Julius Cæſar*; the latter of which did certainly do no more than order himſelf *a like worſhip* with the gods. And *Antiochus Epiphanes*, who is made the Type of Antichriſt, did ſet up the Statue of *Jupiter Olympius* in the Temple, as well as his own: And is ſaid by *Malvenda*, to have Conſecrated the Temple of *Jeruſalem* to *Jupiter Olympius*, and the Temple on Mount *Gerizim* to *Jupiter Hoſpitalis*. It is not therefore neceſſary, according to *Malvenda*, that Antichriſt ſhould ſet himſelf up as the one ſupreme God, or Chriſt.

Irenæus, pag. 483. *Edit. Eraſmi de Antichriſto.*—'Of whom the Apoſtle 'in the 2d Epiſtle to the *Theſſalonians* —— He ſhall ſit in the Temple, en-'deavouring to ſhow himſelf to be Chriſt.

Bellarmin alſo ſays, *Lib.* 1. *de Pontif. cap.* 1. 'That by the *common agree-ment of all Chriſtians*, Antichriſt is underſtood to be ſome *Eminent* Falſe Chriſt.

[d] See *Malvenda Not. præced.* And the Fathers *agree*—— 'That Anti-'chriſt ſhall take away the Worſhip of falſe Gods. See *Irenæus*, *Not.* 'Præced.

Arethas, *in V.* 11. *c.* 13. *Apoc.* Two Horns of the Lamb —— 'be-'cauſe he ſhall feign himſelf to be kind and benign, that he may de-'ceive.

'*Idem*, *in v.* 14. He doth Miracles, That Antichriſt might be thought 'to be Chriſt.

[e] *Victorinus in v.* 15. *cap.* 12. *Apoc.* 'The *Waters* which he caſt out, do 'ſignify the Army that followed him.

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Ribera on the same place; 'Interpreters *agree*, That by the *Waters*, Per-'secution (that is, *of multitudes*) is understood.——The Devil sent an 'Army to Persecute the Saints that fled into the Wilderness. *Sabo* '*Tyconius*—— He cast out *Waters* after her —— That is, the Violence 'of Persecutors. ——*And afterwards*——It signifies an Army of Perse-'cutors.

Andreas, *Primatius*, *Haymo*, and *Ausbertus*, say the same, and quote that of *Psalm* 122.—— 'When Men rose up against me. To which may be added many other places in the *Psalms* concerning the Floods, and Water-floods.

CHAP.

CHAP. VII.

The particular point of the firſt date of the Riſe of the Beaſt, enquired after in order. The firſt conception and progreſs of the chief Malignity of the Beaſt. It entred with Theodoſius, *and was ſetled by* Juſtinian: *And appears to have been the enforcing of Univerſal Conformity by Penalties able to make the generality of the World to comply againſt their Conſciences.* Juſtinian's *peculiar Talent in the ſetling this Method for Conformity.*

FRom the former Account of the over-ruling Authority of the Chriſtian Emperors in all Church-Affairs, and of the great veneration which they had for the Councils aſſembled under them, it is obvious for any one to conclude, That they lay very open to the danger of requiring *Divine Honours* to be given them. For this muſt needs make them very apt to command many things (which God has left free and undetermined) to be received for Points of Faith neceſſary to Salvation, as *inſpired by the Holy Ghoſt* in Council. And it is evident, that in ſuch a caſe, the will of him that enjoins ſuch things, is taken for the Will of God; and ſo he may very well be ſaid to require the Honour of God to be given to his own will.

One cannot but think it very probable upon this account, that ſuch a kind of Worſhip, as is called the *Worſhip of the Beaſt*, was ſometimes enjoined before the Riſe of the Beaſt, ſince there were many *Erroneous* Councils before that time; And, *it may be*, many things in *Orthodox* Councils made to be Inſpirations of the Holy Ghoſt, and preſſed upon the Conſciences of men, *as Divine Oracles*, neceſſarily to be obeyed, which were but the mere Arbitrary Injunctions of men.

But yet, though the ſame kind of Worſhip might have been commanded before his appearance, yet it could not be the *worſhip of the Beaſt*, till it was the owning of the *Roman Authority* for the Will of God *in thoſe particular Circumſtances* of Antichriſtian Idolatry,

Rev. XIII. Idolatry, and Tyranny, in which it is described to be all over the Prophecy; And this it came not to be, till it was the worship of the last Ruling Head, in the midst of the several divided Kingdoms of the *Roman* Empire, according to the description of it in the show of the Figure: *Chap.* 13. 17.

And besides, there is one *peculiar circumstance* in the worship of the Beast, which was never fulfilled till the time of his Reign; and that is, an *actual conformity of all the whole world* to it. How peremptory soever the command for that Worship might be before, yet it will appear, that it could not long obtain amongst all those that were of a contrary judgment, *before the setled establishment* of it at the new return of the Imperial Government in the *West*.

The reason that I give for this, is, because the Laws and Commands of the Emperors for Uniformity, *either* had not before that time any penalties in them sufficient to make *all the world* to comply with them, *or* were hindred from any *setled* continued *execution* of them. The Penalties annexed to their Laws for Conformity, were generally either nothing but *Anathema's*, which Dissenters would not value, *or* deprivations of Clergy-men, and Military men; And the pulling down, and confiscating the publick Meeting-place, *or* prohibitions to *all* men against coming into the Imperial City: And there was no force in these Penalties for an Universal Conformity; And the Commotions in the *Western* Empire would not allow the other severe and more general Penalties to have any constant effect.

We see *Honorius* soon after, alledging this reason for his renewing his Commands for the terrifying of Hereticks, *viz.* 'because he was then delivered from the fear of *Attalus* the Tyrant, and *Alaricus* the *Gothish* King. Now, says he, that *the Oracle* is taken away, by whom they were encouraged to the exercise of their Heretical Superstition, Let all the Enemies of the Holy Law know, that they shall be punished with Banishment, and also to blood, if they will dare to meet still in publick. *Heron. Rubeus. Histor. Ravennat. lib.* 2. *pag.* 78.

Wherefore it can never be thought that there was any thing of this General Conformity in the 4th, or 5th Centuries, *either* in the Reign of the Orthodox, or *Arrian* Emperors. *Constantine* seems to have gone as high in his Commands as most that came after him, till the time of *Theodosius*: We have in his Edicts,

and

and Epistles, all the great apprehensions that the World had of General Councils, *as immediately inspired* by the Holy Ghost, *as the only* Warrants for Unity and Uniformity, and *as vested with a power* of denouncing the Curses of God upon Dissenters; We find there *the suppression* of all their Conventicles, *the deposing* of dissenting Bishops; and which seems most terrible than any thing that we find in his Successors, *the penalty of death* threatned to those that should conceal any of *Arius*'s Books, and not deliver them up to be publickly burned; but there was nothing in all this, that did oblige *the generality* of the *Arrians* to *Church Communion.* Rev. XIII.

The *Laws* of *Theodosius* were indeed something more severe, and of more force for a general conformity to the *Roman* Church. But whatsoever force these Laws might have, yet we may be sure, that the inundation of the Barbarous Nations (who were generally *Arrians*) all over the whole Empire a few years after, must necessarily put an end to that General Uniformity. Baron. *Anno* 585.

Socrates, who lived in those times, does indeed tell us, That as *Gratian* before him had granted a *general Toleration*, so *Theodosius* constrained none of the Sects to be of his Communion, but gave them the free exercise of their Religion in publick without the Walls of the City. Socrat. *l.* 5. *c.* 2. 4. 20.

But *Sozomen*, *lib.* 7. *cap.* 4, and 5. and *Theodor.* 5. 15. asserts the quite contrary of *Theodosius*, that he made Decrees for punishing the *Arrians* with the greatest Severities. To the same purpose *Philostorgius*, *l.* 9. *c.* 19.

If indeed we come narrowly to search into the Laws of *Theodosius*, *Arcadius* and * *Honorius*, one may very reasonably question *Socrates*'s fidelity in this account of those times; However, the Confusions of the Empire by the Inundations of the Barbarians, till the fall of the *Western* Empire, may with all reason be judged to have given a continual interruption to the execution of the severest Laws of this kind, at least to that general Conformity, which is made the Character of the Power of the Beast; And then, the momentary appearance of this Power of the Beast for so inconsiderable a time, can be taken for nothing, but his endeavour to appear, and which upon its first rise was immediately crushed.

* Honorius *ad* Heraclian. *Comit.* Africæ, *An.* 411. *Sciant omnes Sanctæ legis inimici plectendos se pœnâ & proscriptionis & sanguinis, si ultra convenire in publicum tentaverint.*

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It is certain, that [e] the *Epheſine* Council, not long after the time of *Theodoſius*, had made an excellent proviſion againſt any incroachment of any one part of the Chriſtian Church over the reſt; ſo that though there might be ſome irregular exerciſe of the Imperial Authority, yet whenever any conſiderable Dioceſe ſhould have ſtood up for their Liberty, though againſt the *Roman* Church, they had a right to plead for it from that Council.

In this eſtate did things continue till the fall of the *Weſtern* Empire, and then the *Arrian Goths* being the Maſters of *Rome*, and the *Weſt*, there was a compoſition betwixt them and the *Eaſtern* Emperors for a [f] mutual Tolleration of *Orthodoxy* and *Arrianiſm* in their reſpective Juriſdictions; And before that, had the Emperors *Zeno* and *Anaſtaſius* contrived a form of Faith for a Comprehenſion and Union, and did connive at a general Liberty of Conſcience.

But the Emperor *Juſtin*, after them, begins the Project of an *Univerſal Conformity to the* Roman *Religion*. At the ſollicitations of Pope *Hormiſda*, he makes [g] an Union betwixt the *Greek* and the *Latin* Church, which had been in a Schiſm againſt one another near forty years; After that, in Pope *John*'s time, ſets out ſeveral Edicts againſt [h] the Hereticks, and heavily perſecutes them; ſo as even to ſuppreſs all kind of Hereſie throughout the *Eaſtern* Empire: But he was forced by [i] *Theodorick*, king of *Italy*, to deſiſt; and ſo his Deſign came to nothing.

But however, there was ſo good a Correſpondence by this means ſetled betwixt the Emperor, and the Biſhop of *Rome*, *for that common Intereſt*, that the Emperor ſubmits to be crowned by the Pope, which was the [k] firſt Example of that kind, and got the name of *Juſtin the Orthodox*, for his Piety to the Church.

This good Correſpondence betwixt the *Secular* and *Eccleſiaſtical* Power of *Rome*, was the only means to carry on an *Univerſal Uniformity* in the *Roman* Religion. For the Imperial Authority was now confined to a very ſmall Juriſdiction, and the reſt of the Empire was divided into ſeveral Kingdoms, which had no other *Secular* Sovereign to command them, but their own particular Kings. There was therefore no other way of reducing them all to one Religion, but by the advancement of a *Spiritual Roman* Authority to be *the principle of Unity* amongſt them, whoſe buſineſs it ſhould be to overawe the Conſcience with the Curſes of

of the Church, for the enforcing the execution of the Imperial Penalties. Rev. XIII.

For as the Imperial Laws were *for every thing elſe* the ſtanding Laws of theſe divided Kingdoms, ſo the only way to make their Edicts and Sanctions of Councils *about Church-matters* to take place amongſt them, was to have them confirmed and enforced by the Authority of an Univerſal Head of the Church. And though the Church Head ſeems by this to be *the principal* in all this Affair, yet the Temporal Penalties of the Laws, being *the only certain* means to effect an Univerſal Conformity, and this Sovereign Head of the Church himſelf being alſo a Creature of the Imperial Power to carry on his deſign of Uniformity in the *Roman* Religion, as has been obſerved; all the Obedience that Chap. 22. is given by other Princes, and their Subjects, is really nothing but the Worſhip of the Beaſt, or of the Imperial Religion; and they *give their Kingdoms to the Beaſt*, when they force their Subjects to ſubmit to that *Religion*.

There was nothing that could make it look more like the worſhipping of that *Roman* Authority, than this Submiſſion of the Ten Kings, who were abſolute in their Kingdoms, and had as much right to appoint the Laws of Religion to their Subjects, as the *Roman* Emperor had in his own Territories; But by this conformity to the *Romans*, they did ſeem to lay down their *N. E.* Crowns at the feet of that Nation, and to adore them, as the great *Dictators* and *Oracles* of the Will of God.

There is indeed not the leaſt appearance of ſo general an Uniformity at the end of the Reign of the Emperor *Juſtin*, who, as has been obſerved, was not able ſo much as to bring it about within the bounds of his own Territories.

But *Juſtinian*, immediately after him, appears in this Deſign like a new Blazing-ſtar in the *Eaſt*, whom all the World began to be afraid of. One would indeed from a curſory view of his Hiſtory, be apt to entertain no other Idea of him, than as a very eminent Conqueror, and Reſtorer [m] of the Imperial Authority in the *Weſtern* Empire. But as that made him eminent and remarkable enough to be taken notice of for the *beginning*, or *the reſtoring* of a new Head of the Beaſt, ſo did the great Buſtle which he made in Church-matters, ſignalize him as much for laying the firſt foundation of a general Uniformity in Religion.

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His Contemporary [a] *Procopius*, gives a Character of him, that ſhows how much the Affairs of the Church were the concern of his heart; He ſays of him, *That* Juſtinian *was ſo continually taken up with Church-men in private for the determining the nicetie of matters of Faith, that he loſt his beſt time amongſt them, which he ſhould have ſpent about his more weighty Concerns*; And we do accordingly find him as fierce, and ſevere in his Injunctions for a general conformity to the Definitions that were made about them.

In the *beginning* of his Reign, He ſets out [b] an Edict concerning his Faith, therein threatens all who ſhould diſſent from it; that they ſhould have no manner of indulgence. And that upon the diſcovery of them, they ſhould ſuffer the Law as profeſſed Hereticks, which was to be baniſhed the *Roman* Territories, and which was never executed upon the generality of Diſſenters before. And here does his Faith appear to be made the *Rule* and *meaſure of Orthodoxy* to the whole Empire upon a Penalty which had terror enough in it.

This Faith he ſends to Pope *John* for his concurrence with him in it; And tells him, *that he did it to conform all to the Church of* Rome; *that it was always his deſire to preſerve the Unity of the Apoſtolick See*, and the ſtate of the Holy Churches of God; And for that purpoſe *to bring all the Eaſtern Churches under his ſubjection*, and *to unite them to the See of his Holineſs*.

[a] Pope *John*'s Anſwer to him does repeat the ſame thing out of his Letter, with great thanks to him — As, that he did *preſerve the Faith of the* Roman *Church*, and did *bring all elſe under the ſubjection of it*, and did *draw them into the Unity of it*.

Therein alſo does *Juſtinian* expreſly call the Church of *Rome*, *the Head of all Churches*, and deſires a Rule of Faith from the Pope for the Biſhops of the *Eaſt*.

The Pope on the other ſide confirms the Emperor's Faith to be the *only true Faith*, and that which the *Roman* Church did always hold; and that *whoſoever ſhould contradict that Faith, muſt judge himſelf to be none of the Catholick Church*. And all this Intercourſe betwixt the Pope and the Emperor is inſerted into the *Code* of the Imperial Law, *as the Standard* and *Rule for all* to conform to, under the Penalty of being judged to be Hereticks, that ſhould either deny the Faith, or the Authority of the Church that enjoin'd it; and the [a] Penalties againſt Hereticks was baniſhment.

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Though the Emperor's Faith ſhould be accounted Orthodox, yet the inducing ſuch a new Penalty, which ſhould force it upon the Conſciences of all men, as ſo neceſſary to ſalvation, that a man could not poſſibly be a Member of the Catholick Church without the profeſſion of it, was certainly unwarrantable, and *the firſt beginning of that Tyrannizing Power* in the *Roman* Church, which made the whole World to conform to all its Arbitrary Decrees, and to worſhip it with a blind obedience to all its moſt unreaſonable Commands.

But the *moſt publick Inſtances* of the effects of the Emperor's zeal for Uniformity, are the Synods that were called by him. The *firſt* was that under *Mennas*, againſt *Anthimus*, *Severus*, and others, where after the condemnation of their Opinions, they, and *all the other Hereticks* with them, were baniſhed by the Emperor's Edict, *and very great Penalties*, ſays *Evagrius*, l. 4. c. 11. *were enjoiged for all ſuch as maintained their Opinions:* This indeed was the only means to arrive at a general Uniformity, and *Juſtinian* had *the firſt glory* of it. Petav. *Ration. Temp. part.* 1. *lib.* 7. *c.* 7.

But this was nothing to his Behaviour in the Controverſie about the *three Chapters*, and in *the fifth General Council*, as it is called, which being after his Conqueſts of *Africa* and *Italy*, found his Spirit in a right diſpoſition to affect to exalt the Imperial Authority in the Church.

He firſt publiſhes a Book about thoſe things, and paſſes a cenſure upon *the three Chapters* againſt the will and ſollicitations of his Clergy; then *forces Mennas*, the Patriarch of *Conſtantinople*, with the reſt of the Patriarchs, to ſubſcribe to it; ſends for *Pope Vigilius*, and after much reluctance he at laſt gets him to ſubſcribe with the reſt. Petav. *Ration. Temp. ibidem.*

The next year *Vigilius* publiſhes a Decree, in which, *with a Salvo* to the Council of *Chalcedon*, he does expreſly condemn *the three Chapters*. *Juſtinian* not content with this, uſes all means with *Vigilius*, by threats and contumelies, to condemn them *abſolutely* without any mention of the Synod of *Chalcedon*; but being not able to break him to it, to ſhew him that the Biſhop of *Rome* was ſet up for nothing but to be the Emperor's Property, and to promote a general Conformity to the Imperial Religion; *Againſt the Pope's will* he calls a General Council at *Conſtantinople* for this end; which had *always* been the method of the former

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Emperors *to unite* the Differences about Religion, and to make the whole Church conformable to their minds.

The Pope in the mean while declares againſt this Aſſembly, *not* upon the account of any claim of a Superior Authority in himſelf above that of the Emperor; *but becauſe* he judged the Emperor's mind to be contrary to the Council of *Chalcedon*; And it was accounted a kind of Sacrilege to revoke any thing that was decreed in Council.

But neither could the Authority of the Pope, nor of the reſt of the Clergy, hinder the Council from doing, *as Councils uſed to do*, that is, from being of the ſame mind with their Emperor; And ſo, as *Juſtinian* would have it, they condemned the *three Chapters*, and pronounced an *Anathema* upon all thoſe who ſhould defend them, or any part of them, by the Authority of the Council of *Chalcedon*: Whereas it is manifeſt, that in that Council, the chief of theſe things were particularly examined, and *Ibas*, and *Theodoret*, the Authors of theſe Writings, were received by the Synod as Orthodox, and the Epiſtle of *Ibas* in particular, declared to contain in it no heretical Opinion.

Here was as great an inſtance of Imperial Authority over a Council, as could well be given, to make them define his Will to be *an Inſpiration of the Holy Ghoſt, contrary to matter of fact*. And the Pope, and his own Clergy, were ſufficient Witneſſes of it to the World, by refuſing to ſubſcribe to that falſhood about a thing, which their Eyes might be the Judges of in the Acts of the Council of *Chalcedon*.

In that Synod does *Juſtinian* alſo Authorize a new way of *Anathema's* in the Church; and that was *to curſe the dead*, whom he judged not to have been right in the Faith, which was a practiſe never before heard of; And therein among the reſt he curſes *Origen*, who in his time was accounted one of the *moſt eminent Fathers* of the Church *for ſanctity of life, for profound Learning*, and his *great Services* to the Church. So that if it has pleaſed God to pardon him, and ſome of the reſt, their Speculative Errors, they poſſibly may be thoſe *Saints in Heaven, againſt which the Beaſt is ſaid to open his mouth in blaſphemy*, Rev. 13. 6.

But beſides this, he brings in faſhion another way of curſing in the Council, which all the Rational World cannot but look upon as very ſtrangely extravagant; and that was *to anathematize all ſuch, who did not damn all thoſe whom they called Hereticks*: Which certainly

certainly was one of the higheſt Acts of Tyranny over the Conſciences of the Univerſal Church, and which of all their Injunctions was the moſt difficult to ſubſcribe unto. For whatſoever accommodating Interpretations men may find out to ſubſcribe to a form of Faith, which they do not believe in the common ſenſe of the words, yet they can never juſtify themſelves in pronouncing the Curſes of God *upon all thoſe* who do not ſubſcribe to it. And yet both this and the former way of Curſing was from that time continued in the Church.

Never was there before, ſuch an appearance *all at one time* of a new aſſuming Power over the Church of God, as in the conduct of all that buſineſs of the three Chapters; inſomuch that it was generally enough taken notice of to make *the worſhip of the Beaſt* appear a very ſtrange, and new thing, and to make *the World wonder after the Beaſt*, as it is ſaid of him. The Books of *Facundus*, Biſhop of *Hermiana*, againſt that Emperor, for theſe Arbitrary Proceedings, are a ſufficient Teſtimony, what noiſe theſe things did at that time make in the World; and nothing could have made them to be ſo ſlightly paſſed over in Hiſtory, but the greater Extravagancies of the Popiſh Councils that came afterwards.

That Biſhop tells him, ‘That it was not lawful for the ‘Emperor to intermeddle in this manner in the Office of the ‘Prieſt: ſhows him the Example of *Uzziah* and *Dathan*, and ‘that none but Chriſt alone can have a Kingdom together with ‘a Prieſthood; That his Book was againſt the Decrees of the ‘Council of *Chalcedon*; and that no Emperor but he, did ever ‘before change the Decrees of a Council of his own head; bids ‘him look up into Heaven with the Eye of Faith, and there ſee ‘all thoſe Bleſſed Fathers, which he had accurſed, now Inhabitants of Heaven: And ſpeaking of the like haughtineſs of the Emperor *Zeno* — ‘As if, ſays he, *the Faith of all the Churches* ‘did depend upon the Emperor's Will, and as if *none* muſt believe otherwiſe *than the Emperor ſhould command* him to believe.

Baronius alſo does cenſure him, as guilty of great Arrogance in preſuming to ſet forth theſe Decrees concerning the Catholick Faith. *Anno* 546.

However, we find *Juſtinian* ſtill keeping his point againſt them all; he defends this curſing of the Dead in a publick Edict of the

Rev. XIII. the Confeſſion of his Faith, and turns the Council into a Law of the Empire, *Novell.* 42. The Pope all this while, whoſe Authority is pretended to be ſo abſolutely neceſſary to the making of a Council, declared himſelf *contrary* to all this, was baniſhed for it, and ſo ill handled in it, that it was at laſt the cauſe of his Death. So that here was a very clear appearance of the Imperial *Roman* Authority in the Church, which appears to be *the only ſoul and head* of this, which is called the fifth General Council. For it could not have its name of a Council of the *Roman* Church from any at that time, but the Biſhops there aſſembled, and the Imperial Authority, which confirmed it.

Petav. *Ration. Temp. part.* 1. *l.* 7. *c.* 7.

To pretend that it was afterwards confirmed by another Pope, and ſo made a Council, is to give the Pope a power to change the nature of things; For if it wanted its due Authority at that time, it muſt be *no* Council *at all*; and the Pope may as well be allowed to turn all the Religious Meetings of Biſhops, that ever were, into Councils at his pleaſure.

There was then nothing here, but *the worſhip of the Beaſt* alone, without the Falſe Prophet to aſſiſt him. But that all the Irregularities of theſe Procedures are chargeable upon the *Roman* Church as the beginning of the Tyrannical Exerciſe of their Power, is manifeſt enough *from the confirmation* of this Fifth Council, by almoſt all the *Roman* Councils after.

And now came thoſe Laws about Hereticks and Apoſtates, in faſhion, which were always found to do the greateſt ſervice *to Uniformity* in the *Roman* Religion; and thoſe were ſuch as had a ſufficient Penalty in them to oblige all to obey them; ſuch as theſe, [t] *that Hereticks were not to continue within the bounds of the* Roman *Empire*: And Hereticks were defined by *Juſtinian*'s Law, to be *all ſuch who did not communicate in the Church, although they did call themſelves Chriſtians*; But thoſe who were of the Church, were enjoined by [u] another Law, *to be called Catholicks.*

Of the ſame kind is that [x] other Law againſt Apoſtates, *that their Eſtates ſhould be expoſed to ſale*; and another, That [y] *none but the Children of Orthodox Parents ſhould be capable of the right of ſucceſſion to the Eſtates of their Parents.* And *Petavius* is ſufficient Authority to make any believe, that he did *by an innumerable company of Edicts preſs the Faith and Diſcipline of the* Roman *Church.* And of what nature thoſe Edicts were to force Conformity, may be apprehended from the Character of him, which *Petavius* does imme-

Petav. *Ration. Temp. part.* 1. *l.* 7. *c.* 5.

immediately add to it, *viz.* That *in the whole course of his life, he was eminent for* [z] *Oppression, Covetousness and Perfidiousness.* Rev. XIII. *Ibidem.*

If we put all these things together, and consider that all the Imperial Edicts were generally published with the Stile of [aa] *Our Divinity, Our God-head*; and that *Justinian* does in particular turn [bb] all the Erroneous Canons of the Church into Imperial Law; And that he was the first that made the [cc] Bishop of *Rome*'s Creation to depend upon the Emperor's Confirmation. And that [dd] he was the first that made the Primacy of the Pope, a Law of the Empire. *Novel.* 45. It will not be thought to be an hard Censure of him to think, that the Character of *sitting in the Temple of God, and shewing himself there as God*, may be fitly enough applied to him as *the first appearance* of that Anti-Christian Supremacy in the Christian Church, after the division of the Empire amongst so many Sovereign Absolute Princes. It is certain, That by his Conquests of the *Western* Empire, and his suppression of *Arianism* in all the parts of it, and by the conversion of the *Arrian* Kingdoms in *France* and *Spain*, about the same time, to the *Roman* Faith; There was a very fair Appearance of a *General Submission* to the *Roman* Religion, for which the Ten Kings are said *to give their Kingdoms to the Beast*, and to be *of one mind*, and *to agree together* in it.

'Tis certain, that his [ee] Example was so taking, that the design of an *Universal Conformity* was ever after prosecuted with great success.

Gregory the Great, the best Bishop that they ever had after those times, did [ff] not long after clear *Egypt* of the *Agnoitæ*, *Africa* of the *Donatists* and *Arrians*, and by *Gennadius*, the Emperor's Exarch, converted the *Arrian Goths*, and banished the rest out of *Italy*.

The Successors of *Justinian* continued also to be acknowledged the Supream Governours of the *Roman* Church, and were so acknowledged [gg] by the Bishops of *Rome*; Their ordinary Style was, *Our Lords the Emperors*, and themselves *their meanest Servants*. They got indeed not long after the Title of *Universal Bishop* over all the whole Church; but it was then known to be got [hh] by the Emperor's Allowance, and Protection in it; And the *very opening the Pantheon* for the worship of the Saints, was wholly [ii] by the Emperor's Grant and Favour.

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But notwithſtanding this Grant, we ſee [kk] the Imperial Juriſdiction over the Councils ſtill continuing; [ll] The Sixth General Synod is acknowledged in the Acts of it, *to be called* by the Emperor *Conſtantine*, *to be wholly managed* either by himſelf, or ſuch as he deputed in his abſence, *to be confirmed by him*, and to be made an Imperial Law *by his Edict*, for the obſervance of it. Therein alſo do we find Pope *Honorius* anathematized for an Heretick; But *Juſtinian*'s Fifth Council, with all the Extravagancies of it, *though called*, *managed*, *and enforced* by the Emperor's *ſole* Power *againſt* the will of Pope *Vigilius*, is there made *a perpetual Rule* for the Church, and of equal Authority with the *firſt four* famous Councils, which *Gregory the Great* did reverence like the four Goſpels, and *Juſtinian*'s Faith there celebrated by Pope *Agatho*, as a great Pattern.

Concil. Univerſ. 6. Action. 18.

Concil. 6. in Trullo *Action.* 18. *Edit.* Conſtantin.

Thus did things continue till that famous Breach betwixt the *Eaſt* and the *Weſt* about the Point of *Image-worſhip*; and yet at that time did *Gregory* the Second, who rebelled againſt the Emperor *Leo Iſaurus*, call him *the King* and *Head of the Chriſtians*.

And long after that, did the [mm] Popes not only continue to be *confirmed* by the Emperors, but alſo to *be choſen* by them. But ſince it was neceſſary for this univerſal conformity to the *Roman* Worſhip, to be managed by a *Church-Head* after the diviſion of the Empire into ſo many abſolute *Civil* Sovereigns, there can be no diſpute in this caſe about the Imperial ſhare in the worſhip of the Beaſt, though the Papal Power ſhould *afterwards* appear to be the almoſt only active thing in this Affair. For it muſt neceſſarily be ſo, to fulfil that which is ſaid of the Falſe-prophet, that *he did exerciſe all the power of the firſt Beaſt*, and *cauſed the World to worſhip that Beaſt*, and made men *make an Image to it*, which they muſt worſhip under pain of death; For the power of the *Roman* Church under the Pope, does exactly anſwer theſe things; and this being all done in honour of the Imperial Command of the City of *Rome*, makes it ſtill the worſhip of the Imperial Power.

References

References to the Seventh Chapter.

[a] SEE Note the 8th. on the 2d Chapter, *Socrates*, l. 1. c. 6.

[b] *Euſeb. de Vita Conſtantini.* l. 3. c. 63. To the Hereticks——'We 'Enact, and Command by this Law, That none of you ſhall dare hereafter to meet at Conventicles——and that all thoſe places, where you were 'wont to keep cloſe meetings, be demoliſhed; provided alſo, that you 'ſhall not keep any——meetings, either in publick, or in private Houſes, 'or in remote places. *c.* 64. And threatned their maintainers with puniſhments.

[c] *Socrates, l.* 1. *c. 6. Conſtantine* to the Biſhops and People——'For as 'ſoon as he be taken, our pleaſure is, That his Head be ſtricken off his 'Shoulders. *Sozom. l.* 1. *c.* 21.

[d] *Cod. Juſtinian. lib.* 1. *de Summa Trinitat. Theodoſ. Edict. ad pop. Conſtantinop.* We will have all the people of our Empire be of that Religion, which St. *Peter* the Apoſtle delivered to the *Romans*; and which it is manifeſt that *Pope Damaſus* does now follow, and *Peter* Biſhop of *Alexandria*.—— And we command thoſe that follow this Law, to take the Name of *Catholick Chriſtian* upon them;——and the reſt, only the name of Hereticks—— we decree ſhall be chaſtiſed by *a Divine Vengeance firſt* (by Excommunication) and *afterwards* alſo, by the Revenge of the motions of our own mind, as Heaven ſhall incline us.

And all over the *Theodoſian Code. Tit. de Hæreticis*, there are nothing but Laws, either for pulling down the Meeting-houſes of Hereticks, or for puniſhing them, and that even to Baniſhment. So *Cod. Theodoſ. l.* 15. *Tit.* 5. *de Hæreticis, l.* 16. *Tit.* 4. *de his, qui ſupra Religionem contendunt. Lex ſecunda, item lex tertia, c.* 67. *de Hæreticis, l.* 21. *item l.* 26. And Inquiſitors appointed, *l.* 9, 13, 15, 31, 32, 35, 52. *Cod. de Hæreticis.*

Socrates, l. 3. *c.* 4. The Emperour *Baſilicus*'s Edict there, does mention and enforce *Theodoſius*'s Laws, *viz.* That *Laicks be puniſhed with Baniſhment and Confiſcation of Goods, and Biſhops with Deprivation.*

[e] *Concil. Epheſin,* Canon 8. Upon the complaint of the *Cyprian* Biſhops againſt the Biſhop of *Antioch*'s uſurped juriſdiction over them. They Ordain, 'That all uſurped juriſdiction of any Biſhops over another's Pro-'vince, ſhall be, *ipſo facto*, void;——And that——leſt the fear of any Mans 'power ſhould creep in, under a ſhew of an Holy Function, and ſo we 'ſhould loſe that Liberty inſenſibly and unawares, which our Lord Jeſus 'Chriſt did purchaſe with his own Blood.

[f] It appears from *Caſſiodor Variar. L.* 10. *Ep.* 26. 'That the *Gothiſh* Kings 'did not preſs any in *Italy* to their way.—*Theodate* to *Juſtinian*, ſays 'there,—Since the Deity ſuffers *many* Religions to be, we dare not enjoyn 'one *alone* to be followed: For we remember it is ſaid, That Men muſt ſa-'crifice *willingly* to the Lord, *not at the command* of any one to *force* them to 'it.——With good reaſon therefore does your Piety invite us to that, which 'the Commands of God do require. And in the time of *Juſtin* before, *Theo-*

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doric forced him to leave off perſecuting the *Arrians* in the *Eaſt*. And *Zeno* and *Anaſtaſius* before *Juſtin*, are repreſented as Lovers of Peace and Union, rather than a ſtrict Conformity; of which *Zeno's Henoticon* is an example.

Petavius ſays of the Emperour *Anaſtaſius*, That he gave every Man liberty to profeſs what Sect he pleaſed. *Rationar. Temp.* Part 1. *l.* 7. *c.* 3.

Theodoric. to all the *Jews*, *lib.* 2. *ep.*27. *Caſſiodor Variar.* 'We cannot, *ſays* 'Command Religion, becauſe *none* is to be *compelled* to believe againſt his Will.

[g] See *Petav. Rationar. Temp.* Part. 1. *l.* 7. *c.* 3. *Item Anaſtaſius Bibliothecar.* in *Hormiſdâ*.

[h] *Petav. ibidem Item Blondus de Inclinat. Rom. Imp. in Occidente.*—Pag. 37. 'Pope *John*, in whoſe time (the Emperour) *Juſtin* being wholly ſet upon 'rooting out all the Hereſies throughout the Eaſtern parts, deprived all the 'Biſhops of that Sect of their Places, and put their Miniſters out of their 'Churches.—*And a little after*, not only the *Eutichyan* Hereſy, but *all kind of different Parties* were ſuppreſſed throughout all the *Eaſt*.

Anaſtaſius Bibliothecar. to the ſame purpoſe in *Joanne* 1.

[i] *Anaſtaſius Bibliothec. in Joanne* 1. 'gives an account of *Theodoric's* ſend-'ing Pope *John* in an Embaſſy to *Juſtin*, to acquaint him, That he would 'ruine all the Catholicks in *Italy*, if he did not reſtore the *Arrians* in the '*Eaſt* to their Dignities and Churches: And that *Juſtin* did thereupon com-'ply with him.

[k] *Petav. Rationa. Temp.* Part 1. *l.* 7. *c.* 3. The Emperour received the 'Pope with all honour, and was the firſt that received the Imperial 'Crown at the Popes Hands. *Anaſtaſ. Bibliothec. in Joanne* 1.

[l] *Hieron. Rubeus, Hiſtor. Ravennat.* pag. 141. *Item Anaſtaſ. Bibliothec. in Joanne* 1.

[m] Therefore is *Juſtinian* choſen out by the people of *Rome* in their inſurrection againſt Pope *Innocent* the *1ſt.* as the example of the greateſt *Roman* Prince for the Emperour *Conrad* to reſemble; in favour of whom they declared in theſe Verſes,

Imperium Teneat, Romæ ſedeat, Regat Orbem,
Princeps Terrarum, ceu fecit Juſtinianus.

As *Sigonius*, Lib. 11. *de Regno Italiæ* does give the account of it; ſo *Procopius de Bello Perſico* makes *Vitiges*, King of the *Goths*, in his Letter to *Choſroes* King of *Perſia*, give *Juſtinian* this Character; —— 'That it is his 'Nature to be always coveting of new things, to which he had no Right.— 'And that he did aim at the whole World, and every Mans Kingdom. And in his deſcription of *Juſtinian's* Buildings, in his firſt Oration, deſcribes *Juſtinian's* Statue upon a Pillar, holding a Globe in his Left hand, *to ſignify his Conqueſt of the World*; and ſtretching out the Fingers of his Right Hand towards the *Eaſt*, to Command the *Barbarians* and *Perſians*, not to advance any further upon the *Roman* Empire: without any Armour, or Sword, or Spear; but *only with a Croſs* upon the Globe, to ſignify by what power he gained his Victories.——Which if it were to corrupt the

the Chriſtian Religion, was a Magnificent ſhow of a Falſe pretender to the power of Chriſt. Rev. XIII.

n See *Præfat. in Cod. Juſtiniani.*

o See *Lib.* 5. *Cod. Juſtinian. de ſummâ Trinitate.*

p *Ibid. l.* 8, 9, *&* 10.

q *L.* 5. *c. de Hæreticis.*

r *Concil. Chalcedon. Action.* 8va.—Which when he had ſaid, 'All the 'Biſhops cried out, *Theodoret* is worthy of his Seat in the Church; Let 'the Church receive its Orthodox Paſtour, *&c.* *And Action.* 9. *c.* 10. The 'Popes Legat *Paſchaſius*, in the name of all the reſt, pronounces, That 'upon reading the Votes of the moſt Reverand Biſhops, *Ibas* was appro-'ved by them. For upon a review of his Epiſtle, we acknowledg him 'to be Orthodox; and for this, Decree him to be reſtored to his Biſhoprick, 'and that the Church, from whence he was unjuſtly put out, be re-'paired.

And this Approbation of the Council of *Chalcedon*, is quoted by Pope *Vigilius*, againſt *Juſtinian* in his Conſtitution—And *decrees the contrary to him, with this preamble*,—We, *following the judgment of the Holy Fathers*—— *And afterwards*——Theſe things therefore we having ordered with caution and diligence.

s *Facundus Hermianenſ. ad Juſtinian.* Lib. 12. c. 3. *&* cap. 5.

t Lib. 5. *Cod. de Hæreticis.*

It is a good obſervation of *Du Pleſſis Mornay*, in his *Myſtery of Iniquity*, page 100. That *Pelagius* the firſt, in *Juſtinian*'s days, who confirmed the 5th Council, and deſired the aid of *Juſtinian* againſt the Biſhops of *Milan*, and *Aquileia*, was the firſt Pope, that made a Decree to employ the *Secular* Arm againſt thoſe who ſhould be condemned of Schiſm, or Hereſie.

u See Note d on this Chapter.

x *Cod. Juſtinian. de Apoſtatis.*

y *Lib.* 19. *Cod. de Hæreticis.*

z See Note m on this Chapter, *Vitiges* to *Choſroes Procopius.*

Tribonianus his great Counſellour in the making his Laws, *&c.* is ſet out by Hiſtorians, as a contemner of all Religions. *Cuſpinian de Cæſaribus*, pag. 141.

a a See Note p on this Chapter, and *Novell. Juſtiniani* 126. in particular—A manifeſt conſtitution of *our Deity*, *Noſtri numinis*. And *Novell.* 114. *Juſſionis Divinæ*. And *Pancirollus* obſerves, That *Juſtinian* gave the uſual Character of the Emperours Subſcriptions (*A. M. D.*) the name of a *Divine Mark*, *Divinam ſubnotationem.*

Conſtantine the Father of *Juſtinianus junior*, *Anno Dom.* 683. orders the Archbiſhop of *Ravenna* to go to *Rome* to be Conſecrated; *Divali juſſione*, by his Divine, or Sacred Command, *Lib. Pontifical.*

b b See *Onuphrius Panvinius*'s Obſervation in *Pelagio* 1. in Note i on the 4th Chapter.

c c *Novell.* 45. *de Epiſcop. & Cler.* We Decree, that thoſe things that are defined by the *Holy Canons*, have as much force amongſt them, as if they were written in *Civil Laws.*

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[dd] *Novell.* 131. —— And therefore we decree according to their (*the Council's*) Determinations, that the moſt Holy Pope of Old *Rome* be the firſt of all Biſhops; the moſt bleſſed Biſhop of *Conſtantinople*, which is New *Rome*, to have the next place after the Holy Apoſtolick See of Old *Rome*.

[ee] *Juſtinian*'s Example was upon all occaſions quoted afterwards for the Imperial abſoluteneſs in Church-Affairs, and for his Obligations upon the Church of *Rome*. See *Sigonius* in Note [n] on this Chapter——*reu fecit Juſtinianus*. So for all Commemorations of Donations to the Church, he is ordinarily put in with *Conſtantine* and *Charlemaigne*, as the three remarkable Raiſers of that Church.

Cardinal *Zabarella de Schiſmate*, about the Year 1406. contends that it belongs to the Emperor to ſummon the Council, as *Juſtinian* and *Charlemaigne* did.

[ff] See *Baronius*, Ann. 591. & *Bolerus Rel. Univer. part.* 2. *lib.*. 4. for theſe Exploits of *Gregory* the Firſt.

[gg] See Note the 23d on the 21ſt Chapter, eſpecially that of *Guicciardin* there.

Benedict. the Second obtained of the Emperor by Letters-Patents—'That 'he that ſhould be choſen Biſhop of *Rome* by the common Agreement in 'full Aſſembly, ſhould be owned for Biſhop, *without expecting either the Em-* 'peror's, *or the Exarch's Conſent* —— which was never known ſince the time 'of *Juſtinian* the Firſt. *Mornay, Myſtere d'inquite, pag.* 128.

Juſtin Junior, to Pope *Conſtantine*, he ſent him (*ſacram*) his Letter to command him *to come to* Conſtantinople, and the Pope is ſaid to have obeyed the Imperial *Commands* in it. *Anaſtaſ. Biblioth. Conſtantius.*

'*Guicciardin* ſhows, that the Popes always dated their Bulls according to 'the year of their Lord *the Emperor*'s Reign, *Imperante N. Domino noſtro.*

Anno 1046. *Gregory* the Sixth is *depoſed* by a Council held in *Lombardy* by *the Emperor's Order* —— The words of the Council are, 'That he was depoſed by a *Canonical*, and *Imperial* Cenſure. *Sigebert. in* 'Chronic.

Anno 1160. '*Frederick*, upon a Schiſm betwixt two Popes, *Victor* the 'Fourth, and *Alexander* the Third, ſummons a Council at *Parvie*, according 'to the Cuſtom of the Ancient Emperors; *And thus ſummons the Biſhops to* 'meet, Having underſtood by the Decrees of the Popes, and the Decrees of 'the Church, that when there happens a Schiſm in the *Roman* Church by 'the diſſention of two Popes, we ought to ſummon *the one*, and *the other*, 'and to determine the difference by the Advice of the Orthodox —— 'at the day of meeting declares, that *the right* of aſſembling them, did belong 'unto him. For ſo, ſays he, did *Conſtantine*, *Theodoſius*, *Juſtinian*, *Charle-* 'maigne. *Radevicus, l.* 2. *à cap.* 52. *ad c.* 65.

Grotius Reſponſ. de Antichriſto. Gregory the Great acknowledges the Emperor to be *His Lord*, and obeys his Edicts. And the *Imperial Power* was very magnificently exerciſed *upon the Popes themſelves* by the Otho's

Otho's; And *Rome* had its Magiſtrates ſet over it, that were ſworn to the Emperor.

Onuph. Panvin. l. de Faſtis, pag. 61. From the time of *Juſtinian* the Power of the Conſuls ceaſed at *Rome*; And it was governed by the Emperor's *Exarchs*, and by a *particular Duke* over the City of *Rome*. *Hieron Rubeus Hiſto. Ravennat.* Anno 590.

Alberic. de Roſat. a Famous Lawyer ſhows, *in verbo* Roma —— that *Rome* was *under the Emperor's diſpoſal* to the time of *Innocent* the Second, and that the Popes acknowledged the Emperors *their Lords*.

hh See Note m on Chap. 4 and the Note g, *ibidem*.

Ludovic. Bebenburg de jurib. Reg. & Imp. Rom. Edit. Heidelbergi, pag. 46. —— 'The *Greeks* a long while before the Tranſlation of the Empire to *Charle-* 'maigne, were departed from the obedience of the *Roman* Church, ſetting 'up the *Church of Conſtantinople* for their Head. And becauſe that Church 'did write it ſelf the firſt of all Churches: *Phocas* the Emperor —— *at the* 'requeſt of Boniface *the Third*, decreed that the Church of *Rome* ſhould be 'the Head of all Churches.

ii *Anaſtaſ. Bibliothec. in Bonifacio Quarto.*

At the ſame time he begg'd of the Emperor *Phocas*, the Temple called *Pantheon*, which he made the Church of the Bleſſed Virgin, and all the Martyrs.

kk See Note b, c, e, x, on this Chapter.

ll See the Sixth General Council in Note b on this Chapter.

mm See Notes i, l, xx, on this Chapter

Platina in Pelag. 2. ['*Pelagius* having been elected by the Clergy, 'and People, without ſtaying for the Emperor's leave, becauſe the '*Lombards* did then beſiege the City, ſent *Gregory* his Deacon to excuſe 'it to the Emperor at *Conſtantinople*] Becauſe, *ſays* Platina, the Election 'of the Clergy ſignified nothing in thoſe days without the approbation of 'the Emperor.

Blondus, Decad. 1. *l.* 9. *de Severino* 1. *& Honorio* —— 'Then was that 'Cuſtom obſerved, that he that was choſen Biſhop of *Rome*, was not crown-'ed till the Exarch came from *Ravenna* to confirm him.

D. 63. *c. Hadrianus.* 22. *& Sigonius de Reg. Ital. l.* 4. By the Conſent of all the Great Men of *Rome*, there aſſembled, it was agreed that *Charlemaigne* ſhould have the power of electing the Pope, and of ordering the *Roman* Church.

D. 63. *c. in Synodo* 23.

Pope *Leo* the Eighth, *Anno* 963. in a Synod at *Rome*, conſents to that Canon, That none ſhall be elected Pope but by the Emperor's leave. The Title of the Canon in *Gratian* is —— 'The Election of the Biſhop of *Rome* 'belongs of right to the Emperor.

'And alſo two years before, at his reception at *Rome*, Ann. 961. the *Ro-* 'mans ſwear Fealty to him, and that they would never elect a Pope with-'out his leave, nor ordain him without the Conſent and Election of the 'Emperor *Otho*, and the King his Son. *Luitprand. l.* 6. *c.* 6.

Aventin.

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Aventin, l. 5. Annal. Baior. 'Till his time (*Gregory* the 7th) the Popes 'uſed to be choſen by the *Clergy*, *Nobility*, *People*, and *Senate*; and *above all* 'came in the *Emperor*'s Authority to confirm it.

'The Council of *Worms* ſays the ſame of *Gregory*. *Sigonius de Reg. Ital.* 'lib. 9.

'The Diet of *Ratisbonne* 1322. publiſhed a long Decree againſt Pope 'John XXII. and amongſt other things declare againſt the Pope's Election 'without the Emperor. Aventin. *l.* 7.

CHAP.

CHAP. VIII.

The firſt date of the Idolatry of the Roman *Church very early. The worſhipping of Images, or Saints, in honour of the True God, Idolatry, ſhown from* Hoſea 4. 15. *and chap.* 8. 13. *compar'd with chap.* 13. 2. *So alſo chap.* 8. 5. *Idolatry begun in* Juſtinian's *days, proved from the Second Council of* Nice. *The* 82*d Canon of the Synod in* Trullo. *From the Zeal of* Serenus. *From the* 26. c. Epiſc. & Clero. *Saint-worſhip in uſe before St.* Auguſtin's *days, and unqueſtionably in his time ſhown from the Accuſation of* Fauſtus *the* Manichee. *The occaſion of this. Idolatry not enforced by effectual Laws till* Juſtinian's *Reign.*

I Have been the more particular in the Explication of *the worſhip of the Beaſt*, becauſe that is made in the Prophecy to be the chief malignity of his Power. For the exerciſe of his Tyranny over the Conſciences of Men is *that which gives life and ſpirit to all* the Corruptions of the True Religion, which the *Roman* Church ſets up for the indiſpenſable Laws of the Chriſtian Faith. The Idolatry of the Church of *Rome alone by it ſelf* would want the greateſt part of the frightful Appearance, in which the Beaſt is deſcribed; and which the enforcing it upon the Conſciences of all men by the ſecular Arm, has ſet it forth into the ſenſe and feeling of the World.

But beſides the Characters of the Malignity of the Beaſt which are generally ſumm'd up in the Worſhip of him, there is alſo a particular deſcription in the 17th Chapter of the *Idolatrous ſtate* of the *Roman* Church under the name of *Babylon*, the *Great Whore*, which is a known term amongſt the Prophets to expreſs the Idolatry of a Nation, which had been the True Church of God.

And this charge of Idolatry is brought againſt the Church by the Prophets, *not only* when they worſhipped ſtrange Gods, *but alſo* when they worſhipped the True God by corporeal Repreſentations; as it has been ſufficiently made out of late by the diſputes

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See the Dean of St. *Paul's* Diſcourſe of the Idolatry of the Church of *Rome*; and Papiſts not miſrepreſented.

diſputes about *Aaron's* and *Jeroboam's* Calves; and may be ſufficiently ſhown from that one place in *Hoſea*, chap. 4. 15. *Though thou Iſrael play the Harlot, yet let not Judah offend, and come ye not to Gilgal, neither go ye up to Bethaven, nor ſwear the Lord liveth*—— where their Idolatry is made to conſiſt in a Religious *Oath* to Jehovah, or to *the true God* in the places where the *Calves* were placed.

And that they did really intend all that worſhip to the True God, appears further from Chap. 8. v. 13. *They ſacrifice fleſh for the Sacrifices of my Offerings, and eat it; but the Lord accepteth them not.* —And that they applied themſelves to the Calves in thoſe Sacrifices, appears from Chap. 13. 2. *They ſay of them, Let the men that ſacrifice, kiſs the Calves*—— which does all belong to *Ephraim*, and to *Samaria*, who had juſt before been mentioned for their Calves; ſo that their *ſwearing by the Lord*, and their *ſacrificing of his Offerings*—— which are ſaid before to be done at *Gilgal*, and *Bethaven*, the places of the worſhip of the Calves, cannot poſſibly be underſtood of any other intention of worſhip, than to the True God in the preſence of thoſe Calves. So again Chap. 8. v. 5, *Thy Calf, O Samaria, hath caſt thee off; mine Anger is kindled againſt thee*—— where the *kindling God's wrath againſt them* is called *their being caſt off by their Calf*, as they had repreſented the preſence of God in his Houſe by that figure.

Now for this kind of Idolatry we need not be long in ſeeking, after the recovery of the *Weſtern* Empire by *Juſtinian*.

An. Dom. 787. Petav.

We find, that in the Second Council of *Nice*, about 200 years after, that they inſiſted, *Act.* 7. upon the *old Tradition and practice* of the Univerſal Church for the uſe of *Images*; which though it cannot be verified of ſo long a practice of the Church as they pretend, nor (it may be) of that degree of honour, which they defined, for *any time* before, yet we cannot think ſuch an Aſſembly of men, from all parts of the World, ſo *impudent*, as to plead *ancient Tradition*, and *long practice* for that, to which there had been nothing like in uſe of the Church before their time.

An. Dom. 707. Petav.

But the proof of it, which they alledge out of the 82d Canon of the Sixth Council in *Trullo*, which was near an hundred years before that time, is a very clear inſtance of ſuch practices in the Church ſo little a while after *Juſtinian*. That Canon ordains, That *the Image of Chriſt, as the Lamb of God, ſhould be received amongſt the reſt of the Venerable Images* —which gives us to underſtand, that

that *Images* were then frequent in Churches. And the 73d Canon of that Council does intimate to us, what uſe was made of the Images that were made to repreſent the Perſon of Chriſt; For it ordains, That *Adoration ſhould be given to Chriſt by the figure of the Croſs; and to ſhew their reverence to it, that it ſhould never be engraven upon the Church-floor, leſt it ſhould ſeem to be trampled under foot, and triumphed over.*

By both theſe Canons it did appear, that Images were then commonly uſed with great *veneration*, if *not adoration*, in the ſervice of God.

So common a practice as this, not much above 100 years after the Reign of *Juſtinian*, may very ſafely be concluded to have been begun in his days; And indeed it is evident to have been then in uſe by that celebrated Act of * *Serenus Biſhop of Marſeils*, in *breaking the Images* that he found to be adored in his Churches; And this was but about 40 years after the death of *Juſtinian*, and muſt be ſuppoſed to have been ſome while in uſe before it came to be ſo groſly abuſed, as to ſtir up the zeal of *Serenus* to break them, which Pope *Gregory* the Firſt tells him never any Biſhop before him ever did.

* Baronius, *Anno* 591.

And *Hoſpinian*'s Account of the firſt occaſion of Images in the Church, *Hiſtor. Monachatus*, *pag.* 49. does agree well with this. He makes the Irruption of the Barbarians upon all the *Roman* Empire, to have been the occaſion of introducing the cuſtome of Images, which they had been always uſed to in their Paganiſm, and were indulged in it upon their converſion in a new way: and their Irruption was long before the time of *Juſtinian*. There alſo he affirms, that *Gregory* himſelf was the Eſtabliſher of the *Invocation of Saints*, and of the *uſe of Images*, which might well be looked upon as the earneſt of *ſpiritual fornication* in the Church, before they came to be openly adored; and therefore might denominate the Church *an Harlot*, as that name may well enough be given to an Adultereſs, from her firſt entertaining of the ſollicitations of her Paramour.

But even in the days of *Juſtinian*, according to *Caranza*'s Explication of the ſecond Canon of the Second Synod of *Tours*, it appears, that Images were ſo commonly received in the Church, that there was a place ſet a-part for them upon the Altar, called by the name of the *Armarium*; *Caranza Annotat.* on 2d Canon, Synod the Second.

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And it appears from the 26th Law of *Justinian*'s Code, *Tit. de Episcop. & Clero*, that the *Image of the Cross*, and the *Reliques of the Saints*, were looked upon to be so holy, as to be thought fit to have an Imperial Law made, that they should not be set up in any Prophane, or Common Places, but only in Religious Houses. *We decree*, says that Law, *that none shall endeavour to bring in the* Venerable Cross, or *the Reliques of the Holy Martyrs, into places made use of for the Peoples Sports, or into the Temple of Fortune —For now there is no want of Consecrated, or Religious places to put them in.*

But there was another kind of spiritual Fornication, which was *certainly* in common use before the beginning of the Sixth Century; and that was, *The Invocation of Saints*; And this Mr. *Mede* has given an excellent account of, in his Discourses upon the *Doctrine of Devils*, 1 Epist. *Timoth.* 4. 1.

And St. *Augustine* does acquaint us what the rest of the World thought in those days, of the practices of the Orthodox of this kind, *Lib.* 20. *cap.* 2. *contra Faustum. Faustus* the *Manichee* is there represented by him as accusing the Orthodox Party of being perfectly like the Pagans, in these words— * *You have turned the Pagan Idols into Martyrs, which ye worship with the same kind of Invocation.*

* *Idola Paganorum vertistis in Martyres, quos Votis similibus colitis.*

And *Vigilantius* was a known Stickler in those days against the Superstition of *Saint-worship* in the Church: And his Adversary St. *Hierom* himself does commend him for it; and many Bishops were there of his Party.

Indeed it may easily be observed, that with the conversion of the Empire from Heathenism to Christianity, after that the Imperial Throne was come into the Church, were by degrees introduced most of the Ancient Ways of the Heathen Worship, with a *new name* only of some Christian Ceremony to cover it. So that in effect, it was *Heathenism new christened*, or with a *Christian name upon it.* As may be more at large seen in the *Third Part of the Church-Homily against Idolatry.* And thus came in first the Invocation of Saints in imitation of the lesser Gods of the Heathens, of which there was afterwards a most remarkable Instance of *Boniface* the Third's Consecration of the *Pantheon* for the worship of the *Virgin* and of *all the Saints*, which had been before dedicated to the Worship of the *Mother of the Gods*, and *all the Lesser Gods.*

But

But till the Reign of *Juſtinian*, theſe Idolatrous Cuſtoms were not preſſed upon the Conſciences of men; whereas in his time it was made a Law, that all that did not communicate in the Church, where theſe things were practiſed, ſhould be † *baniſhed* the *Roman* Dominions under the name of Hereticks. And thus, though there might have been the worſhip of the Devil in theſe Adorations of *Dæmons*, or of *Souls departed*, as Mr. *Mede* does very critically obſerve, yet it was not the *worſhip of the Beaſt*, and of the *Dragon*, till it was *inforced* by that Power and Authority which the Dragon reſigned up to the Beaſt, and which has been found to have had the firſt beginning of its uninterrupted Settlement in the Reign of *Juſtinian*. Before that time, as it has been ſhown, all the endeavours that were made for it, were by ſome means or other put a ſtop to, and forced to be laid down again. But *Juſtinian*, upon his reuniting the moſt conſiderable part of the *Weſtern* Empire with the *Eaſtern*, was in a very fit capacity to accompliſh the Deſign of an *Univerſal Conformity* to the Worſhip of the *Roman* Church; And he did accordingly lay hold of that advantage, and by his Laws, and the execution of them, did very effectually compaſs his Deſign.

† *L. 5. Cod. de Hæreticis.*

The *Ten Kings* alſo, or the reſt of the Crowned Heads, within the compaſs of the *Roman* Empire, were not wanting on their parts to contribute their aſſiſtance to him at that time. They did *ſo unanimouſly give their Kingdoms, and their Power and Strength* to this Deſign of the *Roman* Head or Beaſt (as the Prophecy expreſſes it) that at the end of that Age, there was no conſiderable appearance of any other Faith and Worſhip in publick all over the extent of the old *Roman* Empire, but only that of the *Roman* Church.

APPENDIX.

THE

CONSENT

OF THE

ANCIENTS

Concerning the

Fourth Beaſt

In the VIIth Chapter of *Daniel*;

AND

THE BEAST

In the *REVELATIONS.*

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APPENDIX.

CHAP. I.

Teſtimonies of the beſt Learned Men amongſt the Jews, *and* Chriſtians, *both of the* Roman *and* Reformed Church, *concerning the General Agreement of the Ancients in making the* Fourth Beaſt *in the* 7th *of* Daniel, *to be the Reign of the* Romans.

IT may ſeem to have been very evidently demonſtrated from a full and cloſe Examination of the Prophetical Schemes in the Book of *Daniel*, That the *Fourth Beaſt* in the 7th Chapter, is the *Kingdom of the Romans*. But all the rational proof that can be brought for it, will not be able to free it from very ſtrong ſuſpicions, if that be true which * Sir *John Marſham* has poſitively affirmed about it in his *Canon Chronicus*, pag. 610. *Edit. Lipſ.* *viz.* That *almoſt all thoſe who wrote after the time of* Joſephus, *about the Viſions in that* 7*th chapter, as well as thoſe in the* 8*th and* 11*th chapter of* Daniel, did underſtand them of the Exploits of *Antiochus Epiphanes:* For this would make any think, that are ſwayed by great Authorities, (as the generality of the world are), That this general agreement of the Ancients in their Applications of the *Fourth Beaſt* in the 7th Chapter, to the *Grecian* Monarchy, muſt in all reaſon be thought to be the moſt obvious and natural ſignification of the place; and this would ſhake the whole foundation of all that has been demonſtrated of the Beaſt in the *Revelations*, which relies all upon the uniform Acceptation of the like Schemes in *Daniel*, from the Certainty of the ſignification of the *Fourth Beaſt* in the 7th Chapter.

* *Prophetica pars libri* Danielis, *ſive poſterior a ſex capita, quatuor illius Viſiones continent, quibus res quidem una eademque ſed diverſis modis indicatur.* —— *Primam, ſecundam & quartam Viſionem* (i. e. *cap.* 7, & 8, & 11, & 12.) *de* Antiochi Epiphanis *temporibus intelligunt ferè omnes, qui poſt* Joſephum *eâ de re ſcripſerunt.*

Where-

Wherefore, beſides the cloſe Proof of it from the Prophecy it ſelf, it will be very requiſite to ſhew, in further confirmation of this Concluſion, That it is ſo far from being the general agreement of the Ancients, that the *Fourth Beaſt* in *Daniel* does ſignifie any thing elſe, that it is certainly their almoſt unanimous Conſent, That it is nothing but the Empire of the *Romans*. This will both take off all ſuſpicion of the ſtrength of the proof that has been given for it, and add a new confirmation of it, from Authority, from the general Conſent of all Writers of different Parties, Opinions, and Intereſts, That it is the moſt eaſily offered from the Prophecy, and the moſt obvious of any other Interpretation of it.

But that alſo which makes this Deſign the more neceſſary, is, the Rule that the *Roman* Church has ſet up for the Orthodox way of interpreting Scripture, in the ſecond Seſſion of the Council of *Trent*, Can. 3. *viz. That none ſhould preſume to interpret Scripture againſt the unanimous Conſent of the Fathers:* By which we have the Approbation of the chief Adverſary in our preſent Caſe, for the ſoundneſs of any thing that has this Authority for it; and the mouths of all its Members are hereby ſtopped from oppoſing that which is ſo confirmed.

For a clearer ſatisfaction in this, I will give the Tradition of it from the ſeveral Writers in every Century of the firſt Ages after Chriſt. But for thoſe that may account that either tedious or uncertain, it will be ſufficient to hear what the Modern Authors of all Parties have delivered as the common Conſent of the Ancients.

Judgments of God upon the *Roman* Church.

As for the Judgment of the moſt Learned of the *Roman* Church, it has been particularly ſhewn, in the Preface to my Second Part, That their beſt Commentators, *Malvenda*, *Viega*, *Alcaſar*, *Pererius*, do with a great deal of Heat and Zeal affirm, That *All* find it *unqueſtionable*, *both* Jews *and* Chriſtians; That it is *commonly agreed upon by all* that profeſs the Name of Chriſt, That it is the *common Road*, and the *King's High-way*; That it is the *common Opinion of the Learned*; That *all do* interpret it ſo; *viz.* That the *Fourth Beaſt* in the 7th of *Daniel*, is the *Roman* Empire; and look upon it as a *perfect madneſs*, and to ſhew ones ſelf *void of ſenſe*, to think otherwiſe. *Gaſpar Sanctius* gives a remarkable reaſon to this purpoſe, why it is needleſs to name any of the Ancients of this Opinion; and that is, *Becauſe there is no*

Body

Body that ſays otherwiſe. And this Teſtimony of the *Romaniſts* is ſo much the more unqueſtionable, becauſe they can make no advantage of it by affirming it, but, on the contrary, do thereby grant the main Foundation of their Adverſaries Applications of the *Revelations* to their Church, which makes their Judgment about the Conſent of the Ancients in this, appear to be clear and impartial.

Mr. *Mede* may be more reaſonably ſuſpected of partiality, becauſe of his particular engagements in the Interpretations of the *Apocalypſe*: but yet never do we find his Integrity queſtioned for miſrepreſenting the Opinions of the Authors that he quotes. And thus does he ſpeak of the Application of the *Fourth Kingdom* in the 7th of *Daniel*, pag. 964.——*This has been the conſtant Tradition of the Church, ſince the Apoſtles days to this laſt* ſæculum, *and was of the Church of the* Jews, *before and at our Saviour's time*, viz. *That it was the* Roman *Empire.*

Rabbi Abarbenel's Teſtimony is ſufficient for the Conſent of the *Jewiſh* Writers, being known to be one of the moſt Learned of their Nation.——*Our Maſters* (ſays he) *are right in THEIR TRADITION, That the* Fourth Beaſt *does ſignifie the* Roman *Emperours*; whereby it appears to have been the *common Tradition* of the Learned *Jews.* Comment in *Dan.* Pag. 42. Col. 1.

Here then have we the moſt impartial Judgment of the Learned Moderns of *All Parties*, Jews and Chriſtians, That both the Ancient Fathers, and the Ancient Rabbi's are all unanimous in this Interpretation of the *Fourth Beaſt* in the 7th of *Daniel.*

But the moſt authentick Teſtimony of the Conſent of the Ancients in this, is that of St. *Jerom*, who is known to have been the moſt curious and diligent in his ſearch into the Writings of the Learned in his time, as appears from his Book *De Scriptoribus Eccleſiaſticis.* — In his Explication of the 7th Chapter of *Daniel*, after he had animadverted upon *Porphyry's* Opinion as a *perfect madneſs*, who would have the *Fourth Beaſt* to be a part of the *Grecian* Monarchy, he concludes thus: —— *Let us therefore affirm that which ALL ECCLESIASTICAL WRITERS have delivered to us, That about the end of the World, when the Kingdom of the* Romans *is to be deſtroyed, there ſhall be Ten Kings, who ſhall divide the* Roman *Empire amongſt themſelves; and there ſhall ariſe after them an eleventh ſmall King*, &c. Where we ſee plainly, that by the Beaſt its ſelf was univerſally underſtood the *Roman* Empire.

pire. This he affirms to have been an Universal Tradition of Church-writers before him. And what is there almost in the whole Body of our Religion, that has a more Authentick Testimony of being an *unquestionable Tradition of the Universal Church*?

And this is further confirmed by the *general Custom* of the Christians in the first Ages to pray for the Safety of the *Roman* Empire, lest the Ruin of *that* should bring on the times of Antichrist, and the end of the world, as *Tertullian* does affirm of them in that known place of his *Apology*; and *Lactantius*, *Theophylact*, St. *Jerome*, and *Oecumenius*, are cited by *Bellarmin* in confirmation of the same general Custom of the Church in After-times. And it is apparent from all the mentions of Antichrist amongst the Fathers, That they make him to be the same with the *Little Horn* of the *Fourth Beast* in the 7th of *Daniel*; which shews, that they made the *Fourth Beast* to be certainly after the time of the *Greek* Monarchy, because the end of it with the *Little Horn* was to bring on the end of the World. Therefore does *Erasmus*, in his Comment upon *cap. 29. lib. 20. Augustin. ad Marcellin.* reckon up *Lactantius* with St. *Jerom* to affirm, That *all Writers had agreed in that Opinion, That the times of Antichrist was to be after the division of the* Roman *Empire*, as it is set out by the *Ten Kings* and *Little Horn* of the *Fourth Beast*.

Lib. 3. *De Pontif.* Cap. 5.

These Testimonies about the general Sense of the Ancients of all Churches about this Point, may seem to be a sufficient proof of their Judgments about it: But because some of late very * eminent for Learning and Ingenuity, have fancied another Interpretation of the *Fourth Beast*; and especially, because one of them, † as much famed for an Antiquary as any of them, has positively affirmed it to be the general Judgment of the Ancients, That the *Fourth Beast* is quite another thing than the *Romans*; it may be more satisfactory, to set down here the Tradition of every Century of the Christian Church concerning this, almost ever since the *Romans* came to be that *Fourth Beast*, at their Conquest of the *Greek* Monarchy.

CHAP.

CHAP. II.

The particular Tradition of the Conſent of the Ancients in every Century ſince the time of Chriſt, in their Application of the Fourth Beaſt *in the 7th of* Daniel, *to the Reign of the* Romans.

FIRST CENTURY.

THE *Chaldee* Paraphraſt on the Prophets, is the moſt ancient Evidence, but Scripture, what was the current Opinion of the times near our Saviour about the Four Monarchies of *Daniel*; for he both lived about thoſe times, and his Expoſition was always reverenced by the *Jews*, as of ſo unqueſtionable Authority, that *none ever dared to contradict it*, ſays *Lyranus*, in Comment. on *cap.* 8. *Iſai.* And *Galatinus*, ——*That they reverence it almoſt as much as the Text it ſelf.* So that this may be very well accounted the Senſe of the whole Body of the *Jews* in thoſe days.

He has not, indeed, any Comment upon the Book of *Daniel*: But in his Paraphraſe upon the four laſt Verſes of the firſt Chapter of *Zechariah*, the *Four Horns* there, *that ſcattered the Men of Judah and Jeruſalem*, he determines to be *Four Kingdoms* captivating the *Jews*. And ſo alſo on the 6th Chapter, v. 5. he mentions the ſame four Kingdoms coming after one another. What he did particularly underſtand by theſe four Kingdoms, is plainly expreſſed in the Paraphraſe upon *Habakkuk* 3. 17. concerning the end of the Nations that ſhould captivate the *Jews*: *For*, ſays he, *the Kingdom of* Babel *ſhall not remain, nor exerciſe Dominion in* Iſrael; *the Kings of* Media *ſhall be ſlain, and the ſtrong Ones of* Grecia *ſhall not proſper*; *the* Romans *ſhall be rooted out, nor ſhall they gather Tribute at* Jeruſalem. Now it was always agreed, That whatſoever the *Four Kingdoms* in the 7th of *Daniel* were in particular, yet that they were four ſucceſſive Monarchies that ſhould meaſure out *the whole time of the Captivity* of the Church of God, from the *Babylonian* Conqueſt of the *Jews*, to the time of the Kingdom of the Son of Man; and that the end of this Captivity was to be at

the end of the Times of the *Little Horn*, as it is alſo expreſly ſaid, *Dan.* 12. 7. When therefore *Zechariah*, who was one of the next Prophets to *Daniel in the Captivity*, is by the Paraphraſt determined to ſignifie four ſucceſſive Kingdoms *captivating* the *Jews*, or *ſcattering* them (which is *Daniel*'s own expreſſion for it, *ibid.*) And when the only Conquerours and Enſlavers of that Nation are mentioned by the ſame Paraphraſt to be the *Babylonian*, *Perſian*, *Grecian*, and *Roman* Monarchies; it is manifeſt, That he does thereby determine the four Kingdoms *captivating* the Church of God in the 7th of *Daniel*, to be thoſe four Monarchies only; and therefore, That the laſt of the four is the *Roman* Monarchy. And this is ſufficient to ſhew it to be then the general Opinion of the *Jewiſh* Church at that time, That the fourth Kingdom in the 7th chapter of *Daniel*, was the *Roman* Monarchy.

And this Opinion of the *Jews* in thoſe times, was made to be the Faith of Chriſtians alſo in thoſe days by our Saviour himſelf, (ſo far, at leaſt, as to aſſure that fourth Kingdom not to belong to the *Greek* Monarchy, which is all the preſent Concern), in his Prophecies every-where about the Kingdom and Coming of the Son of Man; which has been found unqueſtionably to be meant of the ſame Kingdom that in the 7th of *Daniel* is alſo called, *The Kingdom of the Son of Man, and of the Saints*, as may be ſeen in the Proof of the 13th and 14th *Propoſitions*. And then that Kingdom of the Son of Man being ſignified by Chriſt not then to be come, nor to be expected till at leaſt ſome while after his Death, that is, not till long after the end of the *Greek* Monarchy; and yet being deſcribed in *Daniel* to come to the deſtruction of the *Fourth Beaſt*, or Kingdom there, does make it ſure, That that *Fourth Beaſt*, and Kingdom, could not certainly be any part of the Reign of the *Greek* Empire; and therefore muſt it be that which ſucceeded the Reign of the *Greeks*, or the Reign of the *Romans*, if the *Third Beaſt* before it were the beginning of the *Greek* Empire, as it is here by all acknowledged to be.

A ſtill more particular Determination of the *Fourth Beaſt* and Kingdom in *Daniel*, to the time of the *Romans*, is that exact Picture of the ſame Kingdom in the *Revelations* of St. *John*; and that alſo fixed to *Rome*, as the Seat of its Empire. See *Propoſ.* 15. Which all the Ancients before *Conſtantine* looked upon to be ſo plainly ſet out as a *Roman* Domination, that there was no doubt

doubt of it. And this is a lasting Testimony of the Sense of the Christian Church about it in those times. And when St. *Paul*, before this, describes the last Coming of Christ, as the Son of Man in his Kingdom, 2 *Thes.* 2. he does it with just the same description of it, and of that eminent *Opposer* of the Church of God, just before his Coming, as the Coming of the Son of Man is set out in the 7th chapter of *Daniel*, by the Destruction of the *Little Horn* of the *Fourth Beast*, which therefore could no ways belong to the *Greek* Monarchy that was past. And then, by his appeal to their knowledge of what it was, that *did then withhold* that Enemy from appearing, he plainly intimates, That that *Antichrist* must come after the time of that Ruling Power of the *Romans*, which was then Reigning. This also does shew, That it was a commonly-known thing amongst the Christians of those days, that the time of the *Fourth Beast*, or Kingdom that was next before the Second Coming of Christ, was not then past, as the *Greek* Empire was. And this may suffice for the Judgment of the Apostolical times, about the *Fourth Beast* in *Daniel*.

All these places in the New Testament are still further confirmed by the general Sense of Antiquity about them.

Whether the fourth Book of *Esdras* be of so ancient a date as the first Century, or no; yet that it was writ not long after, may reasonably be presumed from St. *Ambrose*'s Quotation of it in several places, (as a Book of ancient Tradition in his time); As in *Epist. ad Horontian.* 2. *ad Lucam Commentar.* And especially in *Libro de Bono Mortis*; where he questions, Whether that *Esdras* were not older than *Plato?* — And the 4th Book of *Esdras* doth plainly determine the *Fourth Beast* in *Daniel*, to be the *Roman* Empire. 2 *Esdr.* 12. 11. where the *Roman* Eagle is called, *The Kingdom that was seen by Daniel*; and called, chap. 11. 39, 40. *The last Remainder of the Four Beasts*, &c.

CENTURY II.

It is ease now to demonstrate the Consent of almost every one of the Ecclesiastical Writers in the following Ages, for the Application of the *Fourth Beast* in *Daniel* to the *Roman* Empire, from their Agreement about the time of the Coming of the Son of Man in the 7th of *Daniel*: For they generally understanding that of the Second Coming of Christ Jesus into the World,

must

must make the *Fourth Beast*, or Kingdom that it is there described to destroy, to continue till that time, and therefore certainly not possible to be the *Greek* Monarchy; and then, since it is as manifest that the first of those four Beasts is said to be *Nebuchadnezzar*'s Kingdom, or the *Babylonians*, the fourth from thence must at farthest be the *Romans*.

Dan. 2. 44. & 7. 2.

But I will only pick out those amongst them that have mentioned something relating to this *Fourth Beast*, together with that Coming of the Son of Man.

Justin Martyr is the next considerable Remainder of Antiquity after the times of the Apostles: In his Dialogue with *Trypho* the *Jew*, he cites the 7th chapter of *Daniel* to prove *the Second Coming of Christ in Glory to be generally expected by all Christians after the times of that* ACCURSED *One, who is there set out as speaking great words against the Most High*; and who is there by *Justin* judged to be *just then at hand*, whose *time, times, and half a time*, he says, *Daniel had foretold.*—— By which it appears, That the Opinion of *Justin Martyr* was, That the *Little Horn* of the *Fourth Beast* did signifie some King, who should appear out of the Empire in which he himself lived; and so did suppose the *Fourth Beast* to be the *Roman* Empire. —— *Trypho* does also acknowledge, That *that Prophecy did make the* Jews *expect one like the Son of Man, who should take upon him an Eternal Kingdom*; that is, their Messiah; which did plainly exclude the *Greek* Empire from being any thing of the fourth Kingdom. For upon the end of the *Fourth Beast*, or Kingdom, in that place of *Daniel*, immediately succeeds the Kingdom of the Son of Man; whereas the *Greek* Empire had then been past for near 200 years, and yet there had been no appearance of their Messiah. And thus have we, in this Testimony, both the Judgment of the *Jewish* Church in those days about this matter, in *Trypho*'s words; and the Consent of *All Christians* at that time, in *Justin*'s.

Irenæus, not long after *Justin*, *lib.* 5. *cont. Hæres. cap.* 21. does first mention *Daniel*'s description of the end of the last of the four Kingdoms, by the division of it amongst the Ten last Kings,—— signified by the *Ten Horns* of the fourth Beast.—— And then a little after,—— "*But yet still much more manifestly* "*hath* John, a Disciple of our Lord, set out to us in the *Apo-* "*calypse*, the last time of it; and the Ten Kings, who are in it, "amongst whom that Empire, which NOW REIGNETH,

"shall

" ſhall be divided, *declaring what were thoſe Ten Horns that were* " *ſeen by* Daniel. —— And again, —— *Daniel* did diligently forc- " ſignifie the dividing and ſharing of the fourth Kingdom at " the end of it, by the *Ten Toes* of the Image. —— And ſpeaking " of the Number of the Beaſt, which he had before made to be " a time of the fourth Beaſt in *Daniel*, cap. 24. he pitches upon " *Latinos*, —— *Becauſe his Kingdom*, ſays he, *hath that Name*; which we know muſt be the *Roman* Monarchy. —— And *Irenæus*'s Teſtimony may paſs for the Senſe of the moſt judicious of the Fathers at that time; for he appears to have been the moſt diligent Searcher into the Book of *Daniel*, and the *Revelations*, of any of the firſt Ages. See *lib.* 5. *contra Hæreſ. cap.* 24. *He had enquired of thoſe that had ſeen St.* John *face to face, and of thoſe that had given the cleareſt Reaſons for their Expoſitions of the* Revelations, *and had examined all the ancient and approved Copies of it.* Lib. 3. cap. 3.

CENTURY III.

Tertullian, preſently after *Irenæus*, in his Book againſt the *Jews*, after having quoted *Daniel* cap. 2. about the Second Coming of Chriſt, adds: —— *Of which Second Coming, the ſame* Daniel *alſo ſays, And behold one like the Son of Man, coming in the Clouds of Heaven*; which is in the 7th chapter of *Daniel*, and muſt therefore by him be expected to come at the end of the *Fourth Beaſt* there, of which he ſays, in his Apology to the Emperour, —— *The Diviſion of the* Roman *Empire into Ten Kings, brings on Antichriſt.* —— According to the deſcription of the riſing up of the 11th Horn of the 4th Beaſt after the Ten. And again ſays, That *that time of Antichriſt was at hand*; which therefore muſt be in the time of the *Roman* Kingdom, and ſo muſt the Fourth Beaſt, to which that Horn did belong, be the ſame Kingdom.

Hippolytus Martyr. de conſummatione Mundi.] —— " I bring, *ſays* " *he*, the teſtimony of a Witneſs worthy to be believed, the " Prophet *Daniel*, cap. 2, & cap. 7. *where he ſays*, That the *firſt* " *Beaſt ſignifies the* Babylonian *Kingdom, and the fourth ſignifies the* " Romans. And then, about the Ten Horns, —— Who are theſe, " but the Empire of the *Romans*, and the Little Horn, Antichriſt? —— *And a little before*, —— " This Prophecy will perſuade all " that have any judgment in them, That the four Kingdoms in " the 2d and 7th chapter, are the ſame.

St. *Cyprian.*

St. *Cyprian. lib.* 2. *adverſus Judæos*,—"ſpeaking of the Stone, "Chriſt, who in the laſt times ſhall become a Mountain in re- "ference to the Kingdom of the God of Heaven, *Dan.* 2. which "was to ſucceed the 4th Kingdom there.—— And *ad Novatia-* "*num*, upon that of St. *Jude*, ver. 14. Behold the Lord cometh "with Thouſands of his Saints, *ſays*, It is juſt the ſame with the "Deſcription in *Daniel*, cap. 7. v. 9, 10. Which ſhows his Opini- on of the Fourth Kingdom, which was to come before it, to be, That it was not yet paſt, and therefore not the *Greek* Empire; and there was nothing elſe that it could then be, but the *Roman*.

Lactantius, ſoon after him, hath a particular Application of the times of the Fourth Beaſt, and of all the Account of it in *Daniel*, to the *Roman* Empire, lib. 7. cap. 16.

CENTURY IV.

Methodius in his Revelations upon that of St. *Paul*, 2 *Theſ.* 2. 6.— *What is it then* (ſays he) *that ſhall be taken away, but the* Roman *Empire*? Which refers to that *Man of Sin*, who is there de- ſcribed by the Apoſtle, as the ſame with the little Horn of the Fourth Beaſt in *Daniel*.

Athanaſius in *Synopſ. de S. Scriptor.*—*Daniel* alſo (ſays he) "*ſaw Viſions of the Conſummation*; two about the Kingdoms, "(*viz.* cap. 2, & 7.) and two more about the Coming of Chriſt, "and the Deſtruction of *Jeruſalem*, and about the Coming of "Antichriſt, (*viz.* cap. 9, & cap. 11.)—— So that by the Con- ſummation-Viſions of the Kingdoms, he muſt underſtand the Prophecies of the Succeſſions of the Four Monarchies to the end of the World; and therefore that the Fourth could not be the *Grecian*, but the *Roman*.

Euſebius Cæſarienſis is ſaid by *Jerom* to have wrote three Vo- lumes, and *Apollinarius* five, againſt *Porphyry*, who made the *Fourth Beaſt* to be the Reign of the *Greeks* after *Alexander*, againſt all the current of Interpreters before, who had determined it to be the *Roman*. *See* Jerom's *Preface before* Daniel.

Victorinus (ſuppoſed to be *After*) *in Apocalypſin.* c. 13. upon the mention of the *Ten Crowned Horns*, chap. 13.—— "*Theſe Ten* "*Horns* (ſays he) *and Ten Crowns*, Daniel *alſo did ſet forth before*, "*and that Antichriſt ſhould pull up Three of them.*—— After he had before interpreted *that Beaſt and its Horns of the* Roman *Em- pire*.

Chryſoſtom

Chryſoſtom on 2 *Theſſalon.* 2. 6. ſpeaking of that *that did withhold the coming of the Man of Sin*, after he had determined it to be the *Roman* Empire, adds: —— "For as the *Babylonians* and "*Medes* were deſtroyed, who were before the *Roman* Empire, "ſo ſhall this Empire it ſelf be ruined by Antichriſt, and He "by Chriſt.—— *And this doth* Daniel *deliver to us with great Evidence.*

CENTURY V.

Iſidorus Peluſiota, in his 218th Epiſtle, ſays thus of the Viſion of the Four Beaſts in the 7th of *Daniel:* —— "That Viſion of "the Divine *Daniel*, ſo *generally known and talked of in all places*, "does compare the Monarchies of the *Aſſyrians*, the *Medes*, and "*Macedonians*, to a *Lion*, a *Bear*, and a *Leopard*. But the Fourth "Beaſt ſets forth the *Roman* Empire.

And *Sulpicius Severus Sacr. Hiſtor. lib.* 2. has the ſame Four Kingdoms ſpecified, as foretold by *Daniel* in the four Metals of the Statue in the 2d Chapter, which have the ſame Characters with thoſe in the 7th.

Jerom is ſo much of this Opinion himſelf in his Comment upon *Daniel*, that almoſt all his deſign in it is to expoſe *Porphyry* the Philoſopher, for interpreting the *Fourth Beaſt*, and the *Little Horn* of it, to be the *Greek* Empire, and *Antiochus Epiphanes* in it: And to ſhew the Paradoxicalneſs of that Interpretation, he ſays upon the latter-end of the 11th Chapter, That *all Eccleſiaſtical Writers* did underſtand the Fourth Beaſt, and the Ten Horns, and Eleventh little One in it, of the *Roman* Empire, and the dividing it among Ten Kings, and of Antichriſt that ſhould ſubdue Three of them.

And when he heard that *Rome* was taken by the Barbarous Nations, he concluded, that the Man of Sin was juſt at hand, in relation to the *Ten Kings*, and the *Little Horn*. *Epiſt. ad Gaudentium.*

Theodoret, after him, is ſo clear in this, all over his Comment upon *Daniel*, that it muſt be tranſcribed, to take all that he ſays about it. —— "He *Wonders* how any Men of Learning "could make the Fourth Beaſt to be the *Macedonian* Kingdom, "when the *Greek* Empire was ſo expreſly repreſented in the 8th "Chapter, by the *He-Goat* with the Four Horns, and applied "to it by the Angel, and when the Third Beaſt in the 7th

" Chapter had four Heads to ſet out the ſame thing. *Comment. in cap 7. Daniel.*

But what can our Modern Interpreters anſwer to that of his, againſt the *Jews* in his time, who were much of the ſame Opinion in their Application of the *Fourth Beaſt*, and the *Little Horn*, to the *Greek* Empire, and that of the *Kingdom of the Son of Man* to the return of the perſecuted *Jews*?—— " Very properly " (ſays he) may that be applied to theſe *Jews*, that which " the Prophet hath long ſince ſaid of them, —— *And thou haſt* " *put on an Whores forhead, and refuſiſt to be aſhamed*, Jeremiah 3. 3. Ibidem.

Cyril. Hieroſolymitanus, and *Ambroſe* upon the 2 *Theſſalon.* 2. 6, 7. ſpeaking of the time that the *Man of Sin* was to be revealed, —— *When the times of the* Roman *Empire ſhall be fulfilled*, ſays one; and the other, That *he ſhould appear after the falling of the* Roman *Empire into pieces.*

Andreas Biſhop of *Cæſarea*, ſome while at leaſt after the time of St. *Baſil*, whom he quotes *cap.* 44. in *Apocalyps.* at the mention of the *Ten Horns* of the Beaſt in the *Revelations*, chap. 17.—— *Theſe Ten Horns, or Kings*, (ſays he) Daniel *alſo ſaw.* —— And then determines *Babylon* (the City of the Beaſt, and the Kings) to be *Rome*, according to the Opinion of the ANCIENT DO- " CTORS, *for many reaſons; but* CHIEFLY, becauſe on " the Fourth Beaſt in *Daniel*, that is, the *Roman Empire*, were " ſeen the *Ten Horns*; —— And alſo becauſe Antichriſt, when he " comes, is to *appear as King of the* Romans, *UNDER PRE-* " *TENCE OF RESTORING THEIR EMPIRE.* Whence he makes it the Conſent of the Ancient Doctors, That the Fourth Beaſt is the *Roman* Empire, an Argument to prove the Beaſt of the *Revelations*, that was like it, to be ſo too; and therefore *Babylon* to be *Rome.*

So alſo does *Arethas* Biſhop of *Cappadocia*, in his Comment upon the *Revelat.* chap. 13. refer the ſhow of the Beaſt with the *Ten Horns* there, to that of the *Fourth Beaſt* in *Daniel*; and applies it to the *Roman* Empire.

N. B. But Pope *Gregory* the Great does more poſitively apply the Reign of the *Little Horn*, to his own times; which was certainly a time of *Roman* Rule. In his 38 *Epiſt. ad Conſtant. lib.* 4. he applies all the Prophecy of *Daniel* concerning the *Little Horn*, or *Antichriſt*, to thoſe that would arrogate to themſelves the Title

of

of the Biſhops of the whole *Roman* Empire, as the Biſhop of *Conſtantinople* did then pretend.—'*The King of Pride*, ſays he, *is near* 'at hand; *And, which ought hardly to be ſpoken, he has alſo an Ar-* 'my of *Prieſts prepared for him*; in alluſion to the Little Horn, as the ſame with The Beaſt in the *Revelations*, who was accompanied, and aſſiſted by the Falſe Prophet.

Becauſe after this, there is no different mention of any other Interpretation of the Fourth Beaſt in *Daniel*, *Ambroſius Auſbertus* may be the general Repreſentative of the Opinion of all thoſe of latter date, till the time of the Reformation —He, upon the 13th Chapter of the *Revelations*, makes *the Beaſt under the healed Head, to be the ſame with the Little Horn of the Fourth Beaſt in* Daniel. —And upon the 17th Chapter *compares that Beaſt with the Fourth Beaſt in* Daniel; —And there adds— *For what can be underſtood by the Fourth Beaſt, but the* Roman *Empire, in which thoſe Ten Kings are mentioned, after whom Antichriſt is to ariſe?*

It may therefore now be ſafely concluded, as the leaſt that can be inferred from theſe Teſtimonies of the Ancients, That never was any Learned Man more miſtaken about a matter of Fact, of which he could hardly avoid the having a clear ſatisfaction about, than Sir *John Marſham* has been in his Judgment about this part of the Viſions of *Daniel*.

CHAP. III.

What the Ancients do expreſly *agree in about the Schemes of the Fourth Beaſt in the 7th of* Daniel. *Why they much differed from one another in ſome particular Characters of it. The Uſe that is to be made of their Unanimous Agreement in ſome things. The* Neceſſary Conſequences *of what the Ancients do expreſly agree in.*

FRom the preceding Teſtimonies of the Fathers, it appears, That however different the Ancients might have been in particular Opinions about the Fourth Beaſt in the 7th Chapter of *Daniel*, yet they are found unanimouſly to agree in theſe General Concluſions.

CONSENT of the Ancients.

1. That the notion of the Fourth Beaſt in general, as the common ſubject of all its Horns, is, The *Roman* Monarchy.

2. That the Ten Horns of it, are a diviſion of that Monarchy into ſo many ſeveral Kingdoms under Ten Kings.

3. That the Little Horn of that Beaſt is Antichriſt, that ſhould have a Kingdom within the bounds of the *Roman* Empire.

4. That the Kingdom of Antichriſt ſhould continue, till it ſhould be deſtroyed by the Second Coming of Chriſt, after the time that they wrote in.

Victorinus was indeed ſingular about the laſt of theſe. For he judged Antichriſt to have been a ſingle Emperor of *Rome* about the time of the Viſion. But that was eſteemed as very extravagant by others. 'Some think (ſays *Auguſtine ad Marcellin. Lib.* 20. 'cap. 19.) that *Nero* is meant by the *Man of Sin*, 2 Theſſal. 2. 4. 'But I *extremely admire* at their preſumption, or their raſh Con-'jectures.

Many other Agreements of the Ancients about theſe matters are inſtanced in by *Bellarmine*, *Lib.* 3. *de Pontifice*, ſome of which muſt

must indeed be granted; But they are such, as are no ground of concluding upon the sense of the place to which they refer; because they themselves do often acknowledge themselves to be incapable Judges of the determinate Signification of those things, upon the account of their ignorance of the Event, that they referred to, and by which alone they apprehended them capable of being certainly known.

Thus *Theodoret* upon the 12th Chapter of *Daniel* 8, 9. where the Prophet professes he *understood not what he heard*; And the Angel confirms it to be, because *the words were sealed up*; but afterwards *many should understand*—explains it thus—'But when 'the thing shall come to pass, they shall plainly understand the 'things that were foretold.

So also *Andreas Cæsariensis*, concerning the *number of the name* of the Beast, *Revel.* 13. —'The exact knowledge (says he) 'of the number, and of every thing else besides, that is delive-'red *about Antichrist*, Time and Experience will discover to Pru-'dent and Sober Enquirers.

And *Irenæus* upon the same matter judges it to have been on purpose concealed, that it might not be known, till it came to be fulfilled —And after Cautions put in against Conjectures —'Tis therefore, (says he) much the surer way to stop our 'Conjectures till the Prophecy be fulfilled.— Lib. 5. cont. Hæres. cap. ult.

And this is given as a general Rule for every thing of this nature, that is not very plain and clear before the Event; By which it appears, That the Fathers did not think themselves in a capacity to determine the meaning of the particular Circumstances in the Prophecies about Antichrist, because they were generally agreed, that he was still to come; And that therefore the particular Characters of his appearance did depend upon Events in after-times for the clear understanding them.

Now all those Opinions, for which *Bellarmin* cites the Consent of the Fathers, are such as depend upon this Supposition; That *the Time, Times, and the dividing of Time*, which is the time assigned to the continuance of the Little Horn in the 7th of *Daniel*, do not signify any longer time than Three years and an half, according to the common acceptation of *A Time* in the Prophecy of *Daniel*. N B. Dan. 7. 25.

Upon this account it is, that many Fathers have agreed that Antichrist must be a single Person; and consequently, That the

Ten

Ten Kings ſignified by the Ten Horns, muſt alſo be ſo many ſingle Kings, as well as the Little Horn, that denotes Antichriſt; It is alſo for this reaſon, that they agree, That the *Roman* Empire muſt be ruined at his appearance, by the Ten Kings, *viz.* becauſe by this his Time is made to be but Three years and an half before the end of the World, or the Second Coming of Chriſt, unto which the time of the Little Horn is deſcribed to continue.

The Fathers indeed might eaſily be induced to take *the Times*, or 1260 *days* of Antichriſt, in the literal ſenſe; becauſe they living under the Reign of the Sixth Head of the Beaſt, which had ruled from the time of the Viſion, they ſaw no neceſſity for that ſenſe, in which days and weeks are uſed amongſt the Prophets, and ſo were then obliged to judge according to the Firſt Rule of all ſound Interpretation. Chap. 2. Book I. of this Part.

But the Agreement of the Fathers in theſe things, is not ſo perfectly *Unanimous*, as *Bellarmin* would make it to be.

Juſtin Martyr, in his Dialogue with *Trypho* the Jew concerning this very place in *Daniel*, tells him, That by *A Time*, the *Jews* themſelves underſtand ſometimes an 100 years, according to which (ſays he) *the Man of Sin* muſt needs reign 355 years.

And *Auguſtin. ad Marcellin. Lib.* 20. *cap.* 19. —Some (ſays he) underſtand by *the Man of Sin*, not one Prince only, but, as it were, *an whole Body*, that is, a great Multitude of Men.

In c. 19. *Apoc.* And *Primaſius*, ſpeaking of the Beaſt, and the Falſe Prophet, that is, ſays he, the Devil, and Antichriſt, or his Chief Rulers, and his *whole Body*.

So alſo do we find in the Teſtimonies of *Irenæus*, *Tertullian*, *Hippolitus*, *Lactantius*, *Victorinus*, *Jerom*, that they made the Ten Horns of the Beaſt to be no more than *a Diviſion of the* Roman *Empire*; whereas *Bellarmin* pretends, that the Fathers are agreed, that they ſignify the utter deſtruction of that Empire.

And *Andreas Cæſarienſis* does expreſly contradict him in this in his Teſtimony; where he ſays, 'That *moſt of the Ancient Doctors* did underſtand Ten Kings of *the Roman Empire*, by the Ten Horns of the Beaſt.

There

There are many other things, for which *Bellarmin* brings the Conſent of the Fathers, in which he has been found to be much miſtaken; particularly by Biſhop *Andrews. Reſponſ. ad Bellarmin.*

Now from the former Conſiderations about the Agreement, and the differences of the Opinions of the Ancients, it may be obſerved, That their Teſtimonies about things that the Church has not poſitively defined, as the preſent caſe is, are of the nature of all other humane Teſtimony. Where they *all agree* in a ſenſe of *which they were capable Judges* in their time, it is a very great preſumption, that it is the plain and obvious ſenſe of that place; But where they differ from one another, their Authority is to be reſolved into the ſtrength of the grounds of their particular Opinions: And thoſe amongſt them who in any particular circumſtances ſpeak things contradictory to what was ſo generally agreed on from the plain evidence of the Text, may be as little our concern, as the Paradoxical Opinions of ſome Learned Men in our own Age. They themſelves, we have ſeen, do acknowledge themſelves uncapable Judges of moſt of the things in the Prophecy of Antichriſt, and the abſolute need there was of further time and experience of the Events, to be able to ſpeak with any likelihood of truth about them.

The uſe therefore that is to be made of theſe Agreements of the Ancients about the places of the Prophecy, of *which they were capable Judges* at that time, is, To confirm the natural ſenſe that is offered from the Text, and not to give any a prejudice againſt new ſenſes of the Prophecy about ſuch things in this Age, ſo many Ages ſince it was wrote: And as ſtrong a preſumption is it againſt the fixing of the full accompliſhment of the Prophecies of *Daniel*, and the *Revelations*, to any Events before, or in the time of the Fathers, to ſee them ſo generally to agree in their ſilence about any ſuch Interpretation. It would indeed be matter of aſtoniſhment to us, if the things of theſe Prophecies ſhould have been paſt before the times of theſe Learned Inquirers into the meaning of them; And yet that they ſhould unanimouſly agreee, that they were not to be fulfilled till a long time after.

Grotius.
Dr. *Hammond.*

From

From the General Agreement of the Ancients in the things at first mentioned, these seem to be necessary Consequences, that they must be supposed to own.

Consequences.

1. That by the Fourth Beast in the 7th of *Daniel*, must be understood a Kingdom of the *Romans* to the *last end* of the Beast, with all its Horns. For by the same reason that they took that Beast to be the *Roman* Monarchy in any part of its time, they must also own it to be the same in all the mentions of it, or in any time of its Horns; As the Third Beast is the Kingdom of the *Greeks* in in all the time of its four Heads, or its four Horns, *cap.* 7. *&* *cap.* 8. They were all said in the 8th Chapter, to be the King of *Grecia:* that is, One Ruling Nation at first united, and afterwards divided. And therefore the Little Horn, and the Ten of the Fourth Beast, must be as much *Roman* Sovereigns, as the Little Horn, and the five other in the He-Goat, Chap. 8. were *Grecian* Rulers.

And this shews how contradictory it was to the notion of the Fourth Beast, in which all the Fathers agreed, to make the Ten Kings in it, to be *Destroyers* and Ruiners of the *Roman* Kingdom, as some of the Fathers did imagine. And therefore by the Ruine of the *Roman* Empire, they must be understood to mean nothing but the ruining the *entire form* of it, as the breaking a thing in pieces is called the ruine and destruction of it; but no more the end of the *Roman* Kingdom, than the four Horns of the Goat were the end of the Kingdom of the *Greeks*.

2. From hence also does it follow, That the Ten Horns, and the Little Horn of the Fourth Beast, are a time of *Roman* Rule.

3. That the Kingdom of Antichrist, or the Little Horn of the Fourth Beast, is to begin among the *Romans*, after the division of that Monarchy into Ten Kingdoms, and is to continue from its first Rise to the Second Coming of Christ in Glory. For the Little Horn continues with the Fourth Beast till it is destroyed by the Kingdom of the Son of Man.

4. That the notion of a Beast all over *Daniel*, is *the Monarchy of one Conquering Nation only from the time of its Conquest to the last end of it.* For there is a general Agreement, that the other Three Beasts in the 7th of *Daniel*, do signify the *Babylonian*, *Persian* and *Grecian* Monarchies, till they came to be subdued. And the

Two

Two Beaſts in the 8th Chapter are ſaid expreſly to be of the ſame kind; The Ram is called *the Kings of Media and Perſia*; V. 20.
and the *Two Horns*, are repreſented as riſing up *the one after the other*, to denote the ſucceſſion of the *Perſian* to the *Median* Line, V. 3.
till he is there ſubdued by the He-goat: The He-goat alſo, tho he be called the King of *Greece* in the ſingle Perſon, yet is ſaid to have four Kings ſucceeding after one great one, ſet forth by a V. 21, 22.
firſt great Horn, and four riſing up after it, and is deſcribed to continue to the latter time of that Kingdom, whoſe Character is V. 23.
owned to be the fourfold Kingdom.

5. That the ſignification of Heads and Horns of Beaſt all over *Daniel*, is, The ſeveral Supreme Powers in that Nation, which 1.
is repreſented in general by the Beaſt. If theſe Heads, or Horns, be ſaid *to come one after another*, they denote a ſucceſſion of ſo ma- 2.
ny different Supreme Magiſtracies in the ſame place; But if repreſented as riſing up *altogether*, they ſignify the diviſion of that 3.
Nation into ſo many diſtinct Sovereignties, or Kingdoms; And alſo the *continuance* of each Succeſſion of the Succeſſive Heads, or 4.
Horns, and *the continuance* of each diviſion of the Contemporary Heads, or Horns, till the change of either of them.

This all agree in, about the four Heads of the Leopard in the 7th Chapter, which ſignify ſo many diſtinct Kingdoms in the *Greek* Monarchy; and about the ſucceſſive Horns of the Ram in the 8th Chapter, which ſignify the Succeſſion of the *Perſian* to the *Median* Government in the ſame Nation of the *Medes* and *Perſians*; according as that Kingdom is called both under the V. 8, 12, 15.
Median, and under the *Perſian* Kings, as thrice in *Daniel* 6. under the *Medes*, and all over the Book of *Eſther* in the time of the *Perſians*. The Horns of the He-goat alſo in the 8th Chapter, are agreed to repreſent firſt the united Monarchical Government of the *Greeks* under one King, and then the Succeſſion of the fourfold Kingdom of the *Greeks* after it.

'Tis true, the Little Horn coming out of one of the four in the 8th Chapter (agreed to be but one ſingle King) makes no change in that fourfold Kingdom, though he be deſcribed as coming after the four. But then it is plainly intimated, that he is not an Horn diſtinct from the other four, but only a part of that, *out of which* he is ſaid to come, and not to come *after* it.

Wherefore here are eleven acknowledged Inſtances of the proof of the beſoremention'd Rule about the ſignification of Heads, and Horns; And then for the remaining Ten Horns of the Fourth Beaſt, and Little One after them in the 7th Chapter, there wants nothing to aſſure their conformity to it, but to prove, that they belong to the ſame Nation that is repreſented by the Fourth Beaſt there. And that is aſſured from the preceding Conſequence. For theſe Horns are but parts of that Beaſt, which in the whole time of it, ſignifies but one Nation only.

The Fathers indeed do ſeem generally to agree, That the Little Horn of the Fourth Beaſt, and conſequently the Ten before him, can be nothing but *Roman* Powers, whatſoever is pretended to the contrary. *Andreas Cæſarienſis*, in his Teſtimony beforecited, expreſly ſays, 'That the *Ancient Doctors* made *Babylon* in 'the *Revelations* to be *Rome*, becauſe they looked upon the Beaſt 'there (whoſe City *Babylon* is) to be the ſame with the Little 'Horn upon the Fourth Beaſt, or the *Roman* Empire. And *Bellarmin* does as good as ſay the ſame, *Lib.* 3. *de Pontif. c.* 16. The *Fathers* ſay, that Antichriſt was to come as a Monarch of that Empire, the Seat of which had been at *Rome*.

Thus for inſtance, When *Juſtin Martyr* tells *Trypho* that Antichriſt (ſignified by the Little Horn) *was juſt at hand* when the *Roman* Empire was then flouriſhing, who could underſtand that of any thing but the *Roman* Empire? When *Irenæus* gueſſes his name to be *Latinos*, becauſe that, he ſays, was the name of his Kingdom, he does plainly fix him upon the *Romans*. When *Tertullian* makes the Ten Kings of *the Roman Empire* to bring on Antichriſt, and ſays, *That his time is at hand*, that is, in the height of the *Roman* Empire, he intimates the ſame thing. *Hippolytus* makes him to ariſe amongſt the Ten Kings, whom he calls the Kings of the *Roman* Empire. *Cyprian*, and all the Fathers, that make the Kingdom of the Stone, or of the God of Heaven, in the 2d Chapter of *Daniel*, the ſame with that of the Son of Man in the 7th Chapter, muſt alſo judge the Fourth Kingdom before it, in each to be the ſame; And the Fourth Kingdom in the 2d Chapter is ſaid to be the ſame Kingdom in ſubſtance, when it was *entire*, and when *divided*, verſe 40, 41. *Lactantius* applies the whole account of the Fourth Beaſt to the

V. 44.

Roman

Roman Empire. *Victorinus* doth certainly ſeat Antichriſt, or the Little Horn, amongſt the *Roman* Rulers.

Thoſe indeed that came after the time of *Auguſtine*, did many of them think, that *Antichriſt was to deſtroy all the Power of* Rome. The only ground that they alledge for it, is, That in the Second Epiſtle of the *Theſſalonians*, chap. 2. where it is ſaid, *That that did withhold* at the preſent time, muſt *be taken away*, and then ſhould the *Man of Sin* be Revealed. This *that did with-hold*, they Interpreted to be the *Roman* Empire. And yet ſince they afterwards Interpret *Babylon* in the *Revelations*, to be *Rome*, which is openly deſcribed to be the City of *Antichriſt* (the ſame with the little Horn) whom they agreed to continue till about the end of the World, they did thereby plainly ſhew, that they meant nothing elſe *by the taking away* of the *Roman* Empire in the forecited place, but *only the change of the Monarchical Imperial form of it, not the laſt end of all* Roman *Rule*; *According as* Tertullian *ſays, that they prayed for the Lives of the Emperors to put off the coming of* Antichriſt *in the end of the World.* As for thoſe amongſt them that did not underſtand *Rome* by *Babylon*, we ſee that the Jeſuits themſelves look upon them as extravagant in it.

See the References to the 1ſt Chap. Book 1.

Wherefore the Ten Horns, and the Little one after them, may now be counted by the expreſs Conſent of the Fathers, as conformable to the General Rule for all the reſt of their kind.

6. It does alſo now appear from this Agreement of the Fathers concerning *Beaſts*, *and their parts*, ſignifying Dominion, That they had no other mark for their difference betwixt either Succeſſive, or Contemporary Horns, but *only the different Changes of the Supream Civil Power of Monarchies.*

7. Nor any other conſtitutive difference betwixt Succeſſive Heads or Horns, but a *different name or title of the Supream Power.* The ſecond Horn of the Ram was diſtinguiſhed from the firſt only by *the name* of the King of *Perſia*, inſtead of that of *Media*, over the ſame Nation, *Dan.* 8. 3, 20.

8. And by their Agreement, that the four Heads of the Leopard in the 7th Chapter, was the ſame time of *Græcian* Empire with the four Horns of the He-goat in the 8th Chapter, it appeared, That they made *Heads and Horns to be promiſcuouſly uſed for the ſame thing* in different Schemes of the ſame Monarchy.

CHAP. IV.

The Agreements of the Ancients about the Beaſt in the Revelations. *Eight Queries about the Neceſſary Conſequences of the Ancients Conſent concerning the Fourth Beaſt in* Daniel, *and the Beaſt in the* Revelations, *for the more particular determination of the Characters of the Beaſt in the* Revelations. *The Reaſon of the Contrariety of ſome of the Opinions of the Fathers, to their general Agreements about the Fourth Beaſt in the 7th of* Daniel, *and the Beaſt in the* Revelations. *The Application of the Beaſt, to the* Roman *Church in all Ages.*

THE Conſent of the Ancients about the nature of the Fourth Beaſt in the 7th of *Daniel*, and the neceſſary Conſequences of what they expreſly conſent in, do diſcover what they muſt agree in concerning the Beaſt in the *Revelations*. For,

1. The Fathers are well enough known to make that which from the 13th, to the end of the 19th Chapter of the *Revelations*, is peculiarly called The Beaſt (as one *particular* ſtate of it only in the latter time of it) to be that, to which they give the name of Antichriſt. See *Andreas Cæſarienſis*.

2. They do upon this account make that *particular* Reign of the Beaſt in the *Revelations*, to be *the ſame* with the Reign of the Little Horn of the Fourth Beaſt in *Daniel*, *the ſame* with the Man of Sin in the 2d Chapter of the Second Epiſtle to the *Theſſalonians*, *the ſame* alſo with the Buſtling King in *Daniel* 11. 36. For as they called all theſe by the name of *Antichriſt*, ſo *Bellarmin* aſſures us, *lib.* 3. *de Pontif. cap.* 1. That *by the common conſent of all Chriſtians*, by Antichriſt is underſtood but *one certain Eminent Falſe Chriſt*. In the Teſtimony alſo of *Andreas Cæſarienſis* may be ſeen the Agreement of the *Ancient Doctors*, That The Beaſt in the *Revelations*, and the *Little Horn* in the 7th of *Daniel*, were *the ſame* thing, becauſe they accounted them both to be Antichriſt.

3. The

3. The Fathers do alſo own with the Text, the ſeven Heads of the Beaſt to be ſucceſſive Ruling Powers, five of which were paſt *at the time of the Viſion*, one of them at that time in being, and two Kings more which were to come to make up the whole Seven, the latter of which Two was to be ſuch an Eighth, as ſhould be one of the Seven. Rev. 17. 10, 11.

4. They did alſo agree that *Babylon*, that went along with the Beaſt in the *Revelations*, was the City of *Rome*. This appears from *Andreas Cæſarienſis*'s Teſtimony, and *Bellarmin*'s Quotations of the Fathers for this Expoſition, *Lib.* 2. *de Pontif. cap.* 2. where he concludes it to be the Opinion of the Fathers, *That* John *in the* Apocalypſe *did every-where call* Rome, Babylon.

Now *from* the forementioned Particulars, in which the Ancients are found generally to agree about the Fourth Beaſt in the 7th Chapter of *Daniel*, and the Beaſt in the *Revelations*; and *from* the immediate, and neceſſary Conſequences before deduced from them, I would propound it to the Impartial Conſideration of all the World, whether to make the Ancients conſtant to themſelves, they ought not to be judged to agree alſo in thoſe unavoidable Conſequences of the Concluſions, in which they are ſo unanimous.

That the general Notion of the Beaſt in the *Revelations*, as it is the *common ſubject* of its Heads and Horns, muſt ſignify, *the Particular Monarchy of the* Romans, till the laſt ruine of it. This does neceſſarily follow, 1ſt, From the fourth Conſequence of their Agreements about the Fourth Beaſt in the 7th of *Daniel*. For by that the general Notion of every Beaſt is to be *ſome Particular* Monarchy to the laſt end of it. And 2dly, From their Unanimous Agreement about *Babylon* in the *Apocalypſe* beforementioned, which does neceſſarily determine it to be the *Roman* Monarchy. Query 1. Chap. 3. See 4th Agreement in this Chap.

Wherefore if ſome of the Fathers have interpreted the Beaſt in the *Revelations* to ſignify, a great Multitude of Kingdoms, tyrannizing over the Church of God, They do plainly contradict that, which before they had agreed to be the natural and obvious ſignification of *A Beaſt* in Prophecy, by the almoſt Unanimous Conſent of all Interpreters, that is, a *particular Kingdom only*; Whereas in this way, they make one Beaſt ſignify as many, as a multitude of Beaſts every-where elſe; and

and for which also they do not alledge any the least warrant from the Text.

Query 2. Whether the Ancients must not, according to their other general Agreements, make the Heads and Horns of the Beast in the *Revelations* to be so many Sovereign Powers amongst the *Romans*;

1. and the Heads to be so many several kinds of Supream Magistracy

2. over the same Jurisdiction of the *Romans?* For they are described to succeed one another. *Revelat.* 17. 10, 11. And the

3. Ten Horns of the Beast to be the Division of the *Roman* Monarchy into Ten really distinct Kingdoms. (For they are represented to be in power all at a time. *Revel.* 17. 12, 13.) According

CHAP. 3. to the fifth Consequence of their Agreement about the Figure of *Daniel.*

Those therefore of the Fathers, who make the seven Heads to be either so *many Ages* of the World, or so many distinct *Monarchies*, do contradict their Agreement with the rest about the like Figures in *Daniel*; And when others make the Ten Horns to be the *dissolution* of the *Roman* Empire, though they were the Ten Horns of that Beast, that signifies the *Roman* Empire to the last end of it, they forget how inconsistent they are with themselves.

Query 3. Whether by the common Consent of the Fathers in their other Agreements, the Beast in the *Revelations*, as it is the *particular state* of the Beast under its last Ruling Head, can be any thing

By Conseq. 4. Chap. 3. but a *Roman* Sovereign? For it is an Head of the *Roman* Beast, and therefore by the former Consequence must be a Sovereign of the *Romans:* It is also the same with the Little Horn of the Fourth Beast in *Daniel*, which by Consequence the second, Chapter the 3d, is a *Roman* Sovereign.

Query 4. Whether the Agreements of the Fathers do not necessarily make the 6th Head of the Beast to be the whole Imperial

3d Agreement in this Chap. Government of *Rome?* They agree, that the 6th Head was (according to the Text) in power at the time of the Vision; And it must then be either the *Roman* Emperor, or the Imperial Government; but it could not possibly be the single person of any *Roman* Emperor. For then the next single Em-

4th Agreement, Chap. 3. peror but one must have been the 8th King, called the Beast; Whereas the Fathers are found to agree, that Antichrist, the same with the Beast, or 8th King, was not come into power in their time, which was never the succession of many single Em-

perors

perors from the time of the Vision. Besides, By the 5th Consequence of their Agreements about the Figures of *Daniel.* Chap. 3. They make every Head and Horn of Beast to contain in it all the single Rulers of the same kind.

Whether, according to the agreeing Judgment of the Ancients, the Sixth Head of the Beast must not be the Imperial Government of *Rome*, till at least the taking away of that Form of Government in that Jurisdiction? For by the 5th Consequence of their Agreements. Chap. 3. An *Head*, or *Horn* of Beast signifies a kind of Supream Power in a Nation to the last end of that kind of *Magistracy*, or *Kingdom.* Query 5.

And therefore those of the Fathers, that made the Sixth Head to be at an end at the Change of the Imperial Power from Paganism to Christianity, did contradict the Unanimous Consent of all the rest with themselves about the nature of every Head and Horn in *Daniel*, which they made to be *one kind of Supream Civil Power* to the last end of it, without any regard to the different behaviour of some of the single Persons of that kind towards the Church of God, in comparison with others. The Favour and Protection of the *Jews* from some of the *Babylonian*, *Persian*, *Grecian* Kings, did not in the Fathers Opinion make different Heads, or Horns of the Beasts, to which they did belong.

Whether, according to the Opinions of the Ancients, in which they unanimously agreed, The *Seventh King*, or Head, must not be that which changed the Imperial Power of *Rome* at the end of the *Western* Emperors? For the Imperial Government of the *Romans* was certainly the Sixth Head; and that must then necessarily be either that Imperial Government only, which was particularly owned by the Senate, and People, and Clergy of *Rome*; or the whole Imperial Government of the *Roman* Empire, over *Rome*, *Constantinople*, *Britain*, &c. Now at the Fall of the *Western* Emperors in *Augustulus*, there was a Change of the Imperial Form of *Roman* Government, whichsoever of these kinds was the Sixth Head. For the Barbarous Kings, that succeeded, were owned as the sole Sovereigns of *Rome*, by the Pope, Senate, People and Clergy. And if it were the whole Imperial Government at *Rome* and *Constantinople*, which was the Sixth Head, then the Change of it into the mixt form of Imperial, and Kingly Government of *Rome*, or of the *Romans*, by the owning the Go- Query 6. Query 4. 1. 2.

thish

thirty Kings as the Sovereigns of the *Western* Part, must be the Seventh King. For they were as much a part of the Supream Power of the *Romans*, as the *Western* Emperors, which they succeeded. And it has been found by the 6th and 7th Necessary Consequences of the Agreeing Opinions of the Fathers, That a new Name of the Civil Sovereign Power of a Nation, does constitute a new Successive Head or Horn of a Beast. So is it in the last Horn of the Ram, Chap. 8. which is agreed by the Fathers to be the Change of the name of the King of *Media*, to that of the King of *Persia*, though the King of *Persia* was also King of *Media*, who was the first Horn. And so was it in the four Horns of the He-goat, *ibidem*. Though one of these four be the same with the first Horn. And the Change of the whole pure Imperial Goverment into that of either Kingly alone at *Rome*, or into that of the mixt form of Kingly and Imperial, over the whole remaining Empire, was as real a new appearance of the Sovereign Power of the *Romans*, as either of those two Instances.

Chap. 3.

Query 7.

After this, it is not to be questioned, but that according to the Fathers, The Eighth King called the Beast, and Antichrist, must be that Sovereign Civil Power of the *Romans*, which succeeded the Barbarous Kings at *Rome*. For that must be the King that was next to the Seventh. And this exactly agrees with the Text; For the Eighth King, called The Beast, is said to be *of the Seven*; As the Imperial Government restored by *Justinian*, who subdued the *Italian* Kings, was the Eighth Change of the Sovereign Power of *Rome*, but really nothing but the Sixth Head restored again.

Agreements.

Query 8.

It does also as necessarily follow from the Agreements of the Fathers about the constitutive difference of Heads and Horns from one another; That that which is represented by the False Prophet, cannot be the same thing with that which is called the Beast; *viz.* Because the Beast is really nothing but an Head of the Beast, which by consequence the 6th, Chap. 3. does denote a Civil Power of the *Romans*; whereas the False Prophet is described as an Ecclesiastical Power, employed in the service of that Civil Power. See *Revelat.* 13, 12, 14.

Prop. 6.

But yet they might very well agree, That the Beast, and the False Prophet, might be used promiscuously to signify the really distinct Actions of one another; because they were joined together in one Confederacy; And the names of any Confederates,

or

Rev. XIII.

See the Dean of St. *Paul's* Diſcourſe of the Idolatry of the Church of *Rome*; and Papiſts not miſrepreſented.

diſputes about *Aaron*'s and *Jeroboam*'s Calves; and may be ſufficiently ſhown from that one place in *Hoſea*, chap. 4. 15. *Though thou Iſrael play the Harlot, yet let not Judah offend, and come ye not to Gilgal, neither go ye up to Bethaven, nor ſwear the Lord liveth*—— where their Idolatry is made to conſiſt in a Religious *Oath* to Jehovah, or to *the true God* in the places where the *Calves* were placed.

And that they did really intend all that worſhip to the True God, appears further from Chap. 8. v. 13. *They ſacrifice fleſh for the Sacrifices of my Offerings, and eat it; but the Lord accepteth them not.* —And that they applied themſelves to the Calves in thoſe Sacrifices, appears from Chap. 13. 2. *They ſay of them, Let the men that ſacrifice, kiſs the Calves*—— which does all belong to *Ephraim*, and to *Samaria*, who had juſt before been mentioned for their Calves; ſo that their *ſwearing by the Lord*, and their *ſacrificing of his Offerings*—— which are ſaid before to be done at *Gilgal*, and *Bethaven*, the places of the worſhip of the Calves, cannot poſſibly be underſtood of any other intention of worſhip, than to the True God in the preſence of thoſe Calves. So again Chap. 8. v. 5. *Thy Calf, O Samaria, hath caſt thee off; mine Anger is kindled againſt thee*—— where the *kindling God's wrath againſt them* is called *their being caſt off by their Calf*, as they had repreſented the preſence of God in his Houſe by that figure.

Now for this kind of Idolatry we need not be long in ſeeking, after the recovery of the *Weſtern* Empire by *Juſtinian*.

An. Dom. 787. Petav.

We find, that in the Second Council of *Nice*, about 200 years after, that they inſiſted, *Act.* 7. upon the *old Tradition and practice* of the Univerſal Church for the uſe of *Images*; which though it cannot be verified of ſo long a practice of the Church as they pretend, nor (it may be) of that degree of honour, which they defined, for *any time* before, yet we cannot think ſuch an Aſſembly of men, from all parts of the World, ſo *impudent*, as to plead *ancient Tradition*, and *long practice* for that, to which there had been nothing like in uſe of the Church before their time.

An. Dom. 707. Petav.

But the proof of it, which they alledge out of the 82d Canon of the Sixth Council in *Trullo*, which was near an hundred years before that time, is a very clear inſtance of ſuch practices in the Church ſo little a while after *Juſtinian*. That Canon ordains, That *the Image of Chriſt, as the Lamb of God, ſhould be received amongſt the reſt of the Venerable Images* —which gives us to underſtand, that

that *Images* were then frequent in Churches. And the 73d Canon of that Council does intimate to us, what uſe was made of the Images that were made to repreſent the Perſon of Chriſt; For it ordains, That *Adoration ſhould be given to Chriſt by the figure of the Croſs; and to ſhew their reverence to it, that it ſhould never be engraven upon the Church-floor, leſt it ſhould ſeem to be trampled under foot, and triumphed over.* Rev. XIII.

By both theſe Canons it did appear, that Images were then commonly uſed with great *veneration*, if *not adoration*, in the ſervice of God.

So common a practice as this, not much above 100 years after the Reign of *Juſtinian*, may very ſafely be concluded to have been begun in his days; And indeed it is evident to have been then in uſe by that celebrated Act of * *Serenus Biſhop of Marſeils*, in *breaking the Images* that he found to be adored in his Churches; And this was but about 40 years after the death of *Juſtinian*, and muſt be ſuppoſed to have been ſome while in uſe before it came to be ſo groſly abuſed, as to ſtir up the zeal of *Serenus* to break them, which Pope *Gregory* the Firſt tells him never any Biſhop before him ever did. * Baronius, *Anno* 591.

And *Hoſpinian*'s Account of the firſt occaſion of Images in the Church, *Hiſtor. Monachatus*, *pag.* 49. does agree well with this. He makes the Irruption of the Barbarians upon all the *Roman* Empire, to have been the occaſion of introducing the cuſtome of Images, which they had been always uſed to in their Paganiſm, and were indulged in it upon their converſion in a new way: and their Irruption was long before the time of *Juſtinian*. There alſo he affirms, that *Gregory* himſelf was the Eſtabliſher of the *Invocation of Saints*, and of the *uſe of Images*, which might well be looked upon as the earneſt of *ſpiritual fornication* in the Church, before they came to be openly adored; and therefore might denominate the Church *an Harlot*, as that name may well enough be given to an Adultereſs, from her firſt entertaining of the ſollicitations of her Paramour.

But even in the days of *Juſtinian*, according to *Caranza*'s Explication of the ſecond Canon of the Second Synod of *Tours*, it appears, that Images were ſo commonly received in the Church, that there was a place ſet a-part for them upon the Altar, called by the name of the *Armarium*; *Caranza Annotat.* on 2d Canon, Synod the Second.

Rev. XIII.

And it appears from the 26th Law of *Justinian*'s Code, *Tit. de Episcop. & Clero*, that the *Image of the Cross*, and the *Reliques of the Saints*, were looked upon to be so holy, as to be thought fit to have an Imperial Law made, that they should not be set up in any Prophane, or Common Places, but only in Religious Houses. *We decree*, says that Law, *that none shall endeavour to bring in the* Venerable Cross, or *the Reliques of the Holy Martyrs, into places made use of for the Peoples Sports, or into the Temple of Fortune — For now there is no want of Consecrated, or Religious places to put them in.*

But there was another kind of spiritual Fornication, which was *certainly* in common use before the beginning of the Sixth Century; and that was, *The Invocation of Saints*; And this Mr. *Mede* has given an excellent account of, in his Discourses upon the *Doctrine of Devils*, 1 Epist. *Timoth.* 4. 1.

And St. *Augustine* does acquaint us what the rest of the World thought in those days, of the practices of the Orthodox of this kind, *Lib.* 20. *cap.* 2. *contra Faustum*. *Faustus* the *Manichee* is there represented by him as accusing the Orthodox Party of being perfectly like the Pagans, in these words — * *You have turned the Pagan Idols into Martyrs, which ye worship with the same kind of Invocation.*

* *Idola Paganorum vertistis in Martyres, quos Votis similibus colitis.*

And *Vigilantius* was a known Stickler in those days against the Superstition of *Saint-worship* in the Church: And his Adversary St. *Hierom* himself does commend him for it; and many Bishops were there of his Party.

Indeed it may easily be observed, that with the conversion of the Empire from Heathenism to Christianity, after that the Imperial Throne was come into the Church, were by degrees introduced most of the Ancient Ways of the Heathen Worship, with a *new name* only of some Christian Ceremony to cover it. So that in effect, it was *Heathenism new christened*, or with a *Christian name upon it*. As may be more at large seen in the *Third Part of the Church-Homily against Idolatry*. And thus came in first the Invocation of Saints in imitation of the lesser Gods of the Heathens, of which there was afterwards a most remarkable Instance of *Boniface* the Third's Consecration of the *Pantheon* for the worship of the *Virgin* and of *all the Saints*, which had been before dedicated to the Worship of the *Mother of the Gods*, and *all the Lesser Gods*.

But

Rev. XIII.

But till the Reign of *Juſtinian*, theſe Idolatrous Cuſtoms were not preſſed upon the Conſciences of men; whereas in his time it was made a Law, that all that did not communicate in the Church, where theſe things were practiſed, ſhould be † *baniſhed* the *Roman* Dominions under the name of Hereticks. And thus, though there might have been the worſhip of the Devil in theſe Adorations of *Dæmons*, or of *Souls departed*, as Mr. *Mede* does very critically obſerve, yet it was not the *worſhip of the Beaſt*, and of the *Dragon*, till it was *inforced* by that Power and Authority which the Dragon reſigned up to the Beaſt, and which has been found to have had the firſt beginning of its uninterrupted Settlement in the Reign of *Juſtinian*. Before that time, as it has been ſhown, all the endeavours that were made for it, were by ſome means or other put a ſtop to, and forced to be laid down again. But *Juſtinian*, upon his reuniting the moſt conſiderable part of the *Weſtern* Empire with the *Eaſtern*, was in a very fit capacity to accompliſh the Deſign of an *Univerſal Conformity* to the Worſhip of the *Roman* Church; And he did accordingly lay hold of that advantage, and by his Laws, and the execution of them, did very effectually compaſs his Deſign.

† *L.* 5. *Cod. de Hæreticis.*

The *Ten Kings* alſo, or the reſt of the Crowned Heads, within the compaſs of the *Roman* Empire, were not wanting on their parts to contribute their aſſiſtance to him at that time. They did *ſo unanimouſly give their Kingdoms, and their Power and Strength* to this Deſign of the *Roman* Head or Beaſt (as the Prophecy expreſſes it) that at the end of that Age, there was no conſiderable appearance of any other Faith and Worſhip in publick all over the extent of the old *Roman* Empire, but only that of the *Roman* Church.

APPENDIX.

THE

CONSENT

OF THE

ANCIENTS

Concerning the

Fourth Beaſt

In the VIIth Chapter of *Daniel*;

AND

THE BEAST

In the *REVELATIONS.*

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APPENDIX.

CHAP. I.

Teſtimonies of the beſt Learned Men amongſt the Jews, *and* Chriſtians, *both of the* Roman *and* Reformed Church, *concerning the General Agreement of the Ancients in making the* Fourth Beaſt *in the* 7th *of* Daniel, *to be the Reign of the* Romans.

IT may ſeem to have been very evidently demonſtrated from a full and cloſe Examination of the Prophetical Schemes in the Book of *Daniel*, That the *Fourth Beaſt* in the 7th Chapter, is the *Kingdom of the Romans*. But all the rational proof that can be brought for it, will not be able to free it from very ſtrong ſuſpicions, if that be true which * Sir *John Marſham* has poſitively affirmed about it in his *Canon Chronicus*, pag. 610. *Edit. Lipſ. viz.* That *almoſt all thoſe who wrote after the time of* Joſephus, *about the Viſions in that 7th chapter, as well as thoſe in the 8th and 11th chapter of* Daniel, did underſtand them of the Exploits of *Antiochus Epiphanes:* For this would make any think, that are ſwayed by great Authorities, (as the generality of the world are), That this general agreement of the Ancients in their Applications of the *Fourth Beaſt* in the 7th Chapter, to the *Grecian* Monarchy, muſt in all reaſon be thought to be the moſt obvious and natural ſignification of the place; and this would ſhake the whole foundation of all that has been demonſtrated of the Beaſt in the *Revelations*, which relies all upon the uniform Acceptation of the like Schemes in *Daniel*, from the Certainty of the ſignification of the *Fourth Beaſt* in the 7th Chapter.

* *Prophetica pars libri* Danielis, *ſive poſteriora ſex capita, quatuor illius Viſiones continent, quibus res quidem una eademque ſed diverſis modis indicatur.* —— *Primam, ſecundam & quartam Viſionem* (i. e. *cap.* 7, & 8, & 11, & 12.) *de* Antiochi Epiphanis *temporibus intelligunt ferè omnes, qui poſt* Joſephum *eâ de re ſcripſerunt.*

Where-

Wherefore, beſides the cloſe Proof of it from the Prophecy it ſelf, it will be very requiſite to ſhew, in further confirmation of this Concluſion, That it is ſo far from being the general agreement of the Ancients, that the *Fourth Beaſt* in *Daniel* does ſignifie any thing elſe, that it is certainly their almoſt unanimous Conſent, That it is nothing but the Empire of the *Romans*. This will both take off all ſuſpicion of the ſtrength of the proof that has been given for it, and add a new confirmation of it, from Authority, from the general Conſent of all Writers of different Parties, Opinions, and Intereſts, That it is the moſt eaſily offered from the Prophecy, and the moſt obvious of any other Interpretation of it.

But that alſo which makes this Deſign the more neceſſary, is, the Rule that the *Roman* Church has ſet up for the Orthodox way of interpreting Scripture, in the ſecond Seſſion of the Council of *Trent*, Can. 3. *viz. That none ſhould preſume to interpret Scripture againſt the unanimous Conſent of the Fathers:* By which we have the Approbation of the chief Adverſary in our preſent Caſe, for the ſoundneſs of any thing that has this Authority for it; and the mouths of all its Members are hereby ſtopped from oppoſing that which is ſo confirmed.

For a clearer ſatisfaction in this, I will give the Tradition of it from the ſeveral Writers in every Century of the firſt Ages after Chriſt. But for thoſe that may account that either tedious or uncertain, it will be ſufficient to hear what the Modern Authors of all Parties have delivered as the common Conſent of the Ancients.

Judgments of God upon the *Roman* Church.

As for the Judgment of the moſt Learned of the *Roman* Church, it has been particularly ſhewn, in the Preface to my Second Part, That their beſt Commentators, *Malvenda*, *Viega*, *Alcaſar*, *Pererius*, do with a great deal of Heat and Zeal affirm, That *All* find it *unqueſtionable*, *both* Jews *and* Chriſtians; That it is *commonly agreed upon by all* that profeſs the Name of Chriſt, That it is the *common Road*, and the *King's High-way*; That it is the *common Opinion of the Learned*; That *all do* interpret it ſo; *viz.* That the *Fourth Beaſt* in the 7th of *Daniel*, is the *Roman* Empire; and look upon it as a *perfect madneſs*, and to ſhew ones ſelf *void of ſenſe*, to think otherwiſe. *Gaſpar Sanctius* gives a remarkable reaſon to this purpoſe, why it is needleſs to name any of the Ancients of this Opinion; and that is, *Becauſe there is no Body*

Body that ſays otherwiſe. And this Teſtimony of the *Romaniſts* is ſo much the more unqueſtionable, becauſe they can make no advantage of it by affirming it, but, on the contrary, do thereby grant the main Foundation of their Adverſaries Applications of the *Revelations* to their Church, which makes their Judgment about the Conſent of the Ancients in this, appear to be clear and impartial.

Mr. *Mede* may be more reaſonably ſuſpected of partiality, becauſe of his particular engagements in the Interpretations of the *Apocalypſe*: but yet never do we find his Integrity queſtioned for miſrepreſenting the Opinions of the Authors that he quotes. And thus does he ſpeak of the Application of the *Fourth Kingdom* in the 7th of *Daniel*, pag. 964.——*This has been the conſtant Tradition of the Church, ſince the Apoſtles days to this laſt* ſæculum, *and was of the Church of the* Jews, *before and at our Saviour's time*, viz. *That it was the* Roman *Empire.*

Rabbi Abarbenel's Teſtimony is ſufficient for the Conſent of the *Jewiſh* Writers, being known to be one of the moſt Learned of their Nation.——*Our Maſters* (ſays he) *are right in* THEIR TRADITION, *That the* Fourth Beaſt *does ſignifie the* Roman *Emperours*; whereby it appears to have been the *common Tradition* of the Learned *Jews.* Comment in *Dan.* Pag. 42. Col. 1.

Here then have we the moſt impartial Judgment of the Learned Moderns of *All Parties*, Jews and Chriſtians, That both the Ancient Fathers, and the Ancient Rabbi's are all unanimous in this Interpretation of the *Fourth Beaſt* in the 7th of *Daniel.*

But the moſt authentick Teſtimony of the Conſent of the Ancients in this, is that of St. *Jerom*, who is known to have been the moſt curious and diligent in his ſearch into the Writings of the Learned in his time, as appears from his Book *De Scriptoribus Eccleſiaſticis.* — In his Explication of the 7th Chapter of *Daniel*, after he had animadverted upon *Porphyry*'s Opinion as a *perfect madneſs*, who would have the *Fourth Beaſt* to be a part of the *Grecian* Monarchy, he concludes thus: —— *Let us therefore affirm that which* ALL ECCLESIASTICAL WRITERS *have delivered to us, That about the end of the World, when the Kingdom of the* Romans *is to be deſtroyed, there ſhall be Ten Kings, who ſhall divide the* Roman *Empire amongſt themſelves; and there ſhall ariſe after them an eleventh ſmall King*, &c. Where we ſee plainly, that by the Beaſt its ſelf was univerſally underſtood the *Roman* Empire.

pire. This he affirms to have been an Universal Tradition of Church-writers before him. And what is there almost in the whole Body of our Religion, that has a more Authentick Testimony of being an *unquestionable Tradition of the Universal Church*?

And this is further confirmed by the *general Custom* of the Christians in the first Ages to pray for the Safety of the *Roman* Empire, lest the Ruin of *that* should bring on the times of Antichrist, and the end of the world, as *Tertullian* does affirm of them in that known place of his *Apology*; and *Lactantius*, *Theophylact*, St. *Jerome*, and *Oecumenius*, are cited by *Bellarmin* in confirmation of the same general Custom of the Church in After-times. And it is apparent from all the mentions of Antichrist amongst the Fathers, That they make him to be the same with the *Little Horn* of the *Fourth Beast* in the 7th of *Daniel*; which shews, that they made the *Fourth Beast* to be certainly after the time of the *Greek* Monarchy, because the end of it with the *Little Horn* was to bring on the end of the World. Therefore does *Erasmus*, in his Comment upon *cap.* 29. *lib.* 20. *Augustin. ad Marcellin.* reckon up *Lactantius* with St. *Jerom* to affirm, That *all Writers had agreed in that Opinion, That the times of Antichrist was to be after the division of the* Roman *Empire*, as it is set out by the *Ten Kings* and *Little Horn* of the *Fourth Beast*.

Lib. 3. *De Pontif.* Cap. 5.

These Testimonies about the general Sense of the Ancients of all Churches about this Point, may seem to be a sufficient proof of their Judgments about it: But because some of late very * eminent for Learning and Ingenuity, have fancied another Interpretation of the *Fourth Beast*; and especially, because one of them, † as much famed for an Antiquary as any of them, has positively affirmed it to be the general Judgment of the Ancients, That the *Fourth Beast* is quite another thing than the *Romans*; it may be more satisfactory, to set down here the Tradition of every Century of the Christian Church concerning this, almost ever since the *Romans* came to be that *Fourth Beast*, at their Conquest of the *Greek* Monarchy.

CHAP.

CHAP. II.

The particular Tradition of the Conſent of the Ancients in every Century ſince the time of Chriſt, in their Application of the Fourth Beaſt *in the 7th of* Daniel, *to the Reign of the* Romans.

FIRST CENTURY.

THE *Chaldee* Paraphraſt on the Prophets, is the moſt ancient Evidence, but Scripture, what was the current Opinion of the times near our Saviour about the Four Monarchies of *Daniel*; for he both lived about thoſe times, and his Expoſition was always reverenced by the *Jews*, as of ſo unqueſtionable Authority, that *none ever dared to contradict it*, ſays *Lyranus*, in Comment. on *cap.* 8. *Iſai.* And *Galatinus*, ——*That they reverence it almoſt as much as the Text it ſelf.* So that this may be very well accounted the Senſe of the whole Body of the *Jews* in thoſe days.

He has not, indeed, any Comment upon the Book of *Daniel*: But in his Paraphraſe upon the four laſt Verſes of the firſt Chapter of *Zechariah*, the *Four Horns* there, *that ſcattered the Men of Judah and Jeruſalem*, he determines to be *Four Kingdoms* captivating the *Jews*. And ſo alſo on the 6th Chapter, v. 5. he mentions the ſame four Kingdoms coming after one another. What he did particularly underſtand by theſe four Kingdoms, is plainly expreſſed in the Paraphraſe upon *Habakkuk* 3. 17. concerning the end of the Nations that ſhould captivate the *Jews*: *For*, ſays he, *the Kingdom of* Babel *ſhall not remain, nor exerciſe Dominion in* Iſrael; *the Kings of* Media *ſhall be ſlain, and the ſtrong Ones of* Grecia *ſhall not proſper*; *the* Romans *ſhall be rooted out, nor ſhall they gather Tribute at* Jeruſalem. Now it was always agreed, That whatſoever the *Four Kingdoms* in the 7th of *Daniel* were in particular, yet that they were four ſucceſſive Monarchies that ſhould meaſure out *the whole time of the Captivity* of the Church of God from the *Babylonian* Conqueſt of the *Jews*, to the time of the Kingdom of the Son of Man; and that the end of this Captivity was to be at

the end of the Times of the *Little Horn*, as it is alſo expreſly ſaid, *Dan.* 12. 7. When therefore *Zechariah*, who was one of the next Prophets to *Daniel in the Captivity*, is by the Paraphraſt determined to ſignifie four ſucceſſive Kingdoms *captivating* the *Jews*, or *ſcattering* them (which is *Daniel*'s own expreſſion for it, *ibid.*) And when the only Conquerours and Enſlavers of that Nation are mentioned by the ſame Paraphraſt to be the *Babylonian*, *Perſian*, *Grecian*, and *Roman* Monarchies; it is manifeſt, That he does thereby determine the four Kingdoms *captivating* the Church of God in the 7th of *Daniel*, to be thoſe four Monarchies only; and therefore, That the laſt of the four is the *Roman* Monarchy. And this is ſufficient to ſhew it to be then the general Opinion of the *Jewiſh* Church at that time, That the fourth Kingdom in the 7th chapter of *Daniel*, was the *Roman* Monarchy.

And this Opinion of the *Jews* in thoſe times, was made to be the Faith of Chriſtians alſo in thoſe days by our Saviour himſelf, (ſo far, at leaſt, as to aſſure that fourth Kingdom not to belong to the *Greek* Monarchy, which is all the preſent Concern), in his Prophecies every-where about the Kingdom and Coming of the Son of Man; which has been found unqueſtionably to be meant of the ſame Kingdom that in the 7th of *Daniel* is alſo called, *The Kingdom of the Son of Man, and of the Saints*, as may be ſeen in the Proof of the 13th and 14th *Propoſitions*. And then that Kingdom of the Son of Man being ſignified by Chriſt not then to be come, nor to be expected till at leaſt ſome while after his Death, that is, not till long after the end of the *Greek* Monarchy; and yet being deſcribed in *Daniel* to come to the deſtruction of the *Fourth Beaſt*, or Kingdom there, does make it ſure, That that *Fourth Beaſt*, and Kingdom, could not certainly be any part of the Reign of the *Greek* Empire; and therefore muſt it be that which ſucceeded the Reign of the *Greeks*, or the Reign of the *Romans*, if the *Third Beaſt* before it were the beginning of the *Greek* Empire, as it is here by all acknowledged to be.

A ſtill more particular Determination of the *Fourth Beaſt* and Kingdom in *Daniel*, to the time of the *Romans*, is that exact Picture of the ſame Kingdom in the *Revelations* of St. *John*; and that alſo fixed to *Rome*, as the Seat of its Empire. See *Propoſ.* 15. Which all the Ancients before *Conſtantine* looked upon to be ſo plainly ſet out as a *Roman* Domination, that there was no doubt

doubt of it. And this is a lasting Testimony of the Sense of the Christian Church about it in those times. And when St. *Paul*, before this, describes the last Coming of Christ, as the Son of Man in his Kingdom, 2 *Thes.* 2. he does it with just the same description of it, and of that eminent *Opposer* of the Church of God, just before his Coming, as the Coming of the Son of Man is set out in the 7th chapter of *Daniel*, by the Destruction of the *Little Horn* of the *Fourth Beast*, which therefore could no ways belong to the *Greek* Monarchy that was past. And then, by his appeal to their knowledge of what it was, that *did then withhold* that Enemy from appearing, he plainly intimates, That that *Antichrist* must come after the time of that Ruling Power of the *Romans*, which was then Reigning. This also does shew, That it was a commonly-known thing amongst the Christians of those days, that the time of the *Fourth Beast*, or Kingdom that was next before the Second Coming of Christ, was not then past, as the *Greek* Empire was. And this may suffice for the Judgment of the Apostolical times, about the *Fourth Beast* in *Daniel*.

All these places in the New Testament are still further confirmed by the general Sense of Antiquity about them.

Whether the fourth Book of *Esdras* be of so ancient a date as the first Century, or no; yet that it was writ not long after, may reasonably be presumed from St. *Ambrose*'s Quotation of it in several places, (as a Book of ancient Tradition in his time); As in *Epist. ad Horontian.* 2. *ad Lucam Commentar.* And especially in *Libro de Bono Mortis*; where he questions, Whether that *Esdras* were not older than *Plato?* — And the 4th Book of *Esdras* doth plainly determine the *Fourth Beast* in *Daniel*, to be the *Roman* Empire. 2 *Esdr.* 12. 11. where the *Roman* Eagle is called, *The Kingdom that was seen by Daniel*; and called, chap. 11. 39, 40. *The last Remainder of the Four Beasts*, &c.

CENTURY II.

It is easie now to demonstrate the Consent of almost every one of the Ecclesiastical Writers in the following Ages, for the Application of the *Fourth Beast* in *Daniel* to the *Roman* Empire, from their Agreement about the time of the Coming of the Son of Man in the 7th of *Daniel*: For they generally understanding that of the Second Coming of Christ Jesus into the World, must

must make the *Fourth Beaſt*, or Kingdom that it is there deſcribed to deſtroy, to continue till that time, and therefore certainly not poſſible to be the *Greek* Monarchy; and then, ſince it is as manifeſt that the firſt of thoſe four Beaſts is ſaid to be *Nebuchadnezzar*'s Kingdom, or the *Babylonians*, the fourth from thence muſt at fartheſt be the *Romans*.

Dan. 2. 44. & 7. 2.

But I will only pick out thoſe amongſt them that have mentioned ſomething relating to this *Fourth Beaſt*, together with that Coming of the Son of Man.

Juſtin Martyr is the next conſiderable Remainder of Antiquity after the times of the Apoſtles: In his Dialogue with *Trypho* the *Jew*, he cites the 7th chapter of *Daniel* to prove *the Second Coming of Chriſt in Glory to be generally expected by all Chriſtians after the times of that ACCURSED One, who is there ſet out as ſpeaking great words againſt the Moſt High*; and who is there by *Juſtin* judged to be *juſt then at hand*, whoſe *time, times, and half a time*, he ſays, *Daniel had foretold.*—— By which it appears, That the Opinion of *Juſtin Martyr* was, That the *Little Horn* of the *Fourth Beaſt* did ſignifie ſome King, who ſhould appear out of the Empire in which he himſelf lived; and ſo did ſuppoſe the *Fourth Beaſt* to be the *Roman* Empire.—— *Trypho* does alſo acknowledge, That *that Prophecy did make the* Jews *expect one like the Son of Man, who ſhould take upon him an Eternal Kingdom*; that is, their Meſſiah; which did plainly exclude the *Greek* Empire from being any thing of the fourth Kingdom. For upon the end of the *Fourth Beaſt*, or Kingdom, in that place of *Daniel*, immediately ſucceeds the Kingdom of the Son of Man; whereas the *Greek* Empire had then been paſt for near 200 years, and yet there had been no appearance of their Meſſiah. And thus have we, in this Teſtimony, both the Judgment of the *Jewiſh* Church in thoſe days about this matter, in *Trypho*'s words; and the Conſent of *All Chriſtians* at that time, in *Juſtin*'s.

Irenæus, not long after *Juſtin*, *lib.* 5. *cont. Hæreſ. cap.* 21. does firſt mention *Daniel*'s deſcription of the end of the laſt of the four Kingdoms, by the diviſion of it amongſt the Ten laſt Kings,—— ſignified by the *Ten Horns* of the fourth Beaſt.—— And then a little after,—— "*But yet ſtill much more manifeſtly* "*hath* John, a Diſciple of our Lord, ſet out to us in the *Apo-* "*calypſe*, the laſt time of it; and the Ten Kings, who are in it, "amongſt whom that Empire, which NOW REIGNETH,

"ſhall

" ſhall be divided, *declaring what were thoſe Ten Horns that were* " *ſeen by* Daniel. —— And again, —— *Daniel* did diligently fore- " ſignifie the dividing and ſharing of the fourth Kingdom at " the end of it, by the *Ten Toes* of the Image. —— And ſpeaking " of the Number of the Beaſt, which he had before made to be " a time of the fourth Beaſt in *Daniel*, cap. 24. he pitches upon " *Latinos*, —— *Becauſe his Kingdom*, ſays he, *hath that Name*; which we know muſt be the *Roman* Monarchy. —— And *Irenæus*'s Teſtimony may paſs for the Senſe of the moſt judicious of the Fathers at that time; for he appears to have been the moſt diligent Searcher into the Book of *Daniel*, and the *Revelations*, of any of the firſt Ages. See *lib.* 5. *contra Hæreſ. cap.* 24. *He had enquired of thoſe that had ſeen St.* John *face to face, and of thoſe that had given the cleareſt Reaſons for their Expoſitions of the* Revelations, *and had examined all the ancient and approved Copies of it.* Lib. 3. cap. 3.

CENTURY III.

Tertullian, preſently after *Irenæus*, in his Book againſt the *Jews*, after having quoted *Daniel* cap. 2. about the Second Coming of Chriſt, adds: —— *Of which Second Coming, the ſame* Daniel *alſo ſays, And behold one like the Son of Man, coming in the Clouds of Heaven*; which is in the 7th chapter of *Daniel*, and muſt therefore by him be expected to come at the end of the *Fourth Beaſt* there, of which he ſays, in his Apology to the Emperour, —*The Diviſion of the* Roman *Empire into Ten Kings, brings on Antichriſt.*—According to the deſcription of the riſing up of the 11th Horn of the 4th Beaſt after the Ten. And again ſays, That *that time of Antichriſt was at hand*; which therefore muſt be in the time of the *Roman* Kingdom, and ſo muſt the Fourth Beaſt, to which that Horn did belong, be the ſame Kingdom.

Hippolytus Martyr. de conſummatione Mundi.] —— " I bring, *ſays* " *he*, the teſtimony of a Witneſs worthy to be believed, the " Prophet *Daniel*, cap. 2, & cap. 7. *where he ſays*, That the *firſt* " *Beaſt ſignifies the* Babylonian *Kingdom, and the fourth ſignifies the* " Romans. And then, about the Ten Horns, —— Who are theſe, " but the Empire of the *Romans*, and the Little Horn, Antichriſt? —— *And a little before*, —— " This Prophecy will perſuade all " that have any judgment in them, That the four Kingdoms in " the 2d and 7th chapter, are the ſame.

St. *Cyprian.*

St. *Cyprian. lib.* 2. *adverſus Judæos*, —— "ſpeaking of the Stone, "Chriſt, who in the laſt times ſhall become a Mountain in re- "ference to the Kingdom of the God of Heaven, *Dan.* 2. which "was to ſucceed the 4th Kingdom there. —— And *ad Novatia-* "*num*, upon that of St. *Jude*, ver. 14. Behold the Lord cometh "with Thouſands of his Saints, *ſays*, It is juſt the ſame with the "Deſcription in *Daniel*, cap. 7. v. 9, 10. Which ſhows his Opini- on of the Fourth Kingdom, which was to come before it, to be, That it was not yet paſt, and therefore not the *Greek* Empire; and there was nothing elſe that it could then be, but the *Roman*.

Lactantius, ſoon after him, hath a particular Application of the times of the Fourth Beaſt, and of all the Account of it in *Daniel*, to the *Roman* Empire, lib. 7. cap. 16.

CENTURY IV.

Methodius in his Revelations upon that of St. *Paul*, 2 *Theſ.* 2. 6. — *What is it then* (ſays he) *that ſhall be taken away, but the* Roman *Empire*? Which refers to that *Man of Sin*, who is there de- ſcribed by the Apoſtle, as the ſame with the little Horn of the Fourth Beaſt in *Daniel*.

Athanaſius in *Synopſ. de S. Scriptor.* — *Daniel* alſo (ſays he) "*ſaw Viſions of the Conſummation*; two about the Kingdoms, "(*viz.* cap. 2, & 7.) and two more about the Coming of Chriſt, "and the Deſtruction of *Jeruſalem*, and about the Coming of "Antichriſt, (*viz.* cap. 9, & cap. 11.) —— So that by the Con- ſummation-Viſions of the Kingdoms, he muſt underſtand the Prophecies of the Succeſſions of the Four Monarchies to the end of the World; and therefore that the Fourth could not be the *Grecian*, but the *Roman*.

Euſebius Cæſarienſis is ſaid by *Jerom* to have wrote three Vo- lumes, and *Apollinarius* five, againſt *Porphyry*, who made the *Fourth Beaſt* to be the Reign of the *Greeks* after *Alexander*, againſt all the current of Interpreters before, who had determined it to be the *Roman*. *See* Jerom's *Preface before* Daniel.

Victorinus (ſuppoſed to be *Afer*) *in Apocalypſin.* c. 13. upon the mention of the *Ten Crowned Horns*, chap. 13. —— "*Theſe Ten* "*Horns* (ſays he) *and Ten Crowns*, Daniel *alſo did ſet forth before*, "*and that Antichriſt ſhould pull up Three of them.* —— After he had before interpreted *that Beaſt and its Horns of the* Roman *Em- pire*.

Chryſoſtom

Chryſoſtom on 2 *Theſſalon.* 2. 6. ſpeaking of that *that did withhold the coming of the Man of Sin*, after he had determined it to be the *Roman* Empire, adds: —— "For as the *Babylonians* and "*Medes* were deſtroyed, who were before the *Roman* Empire, "ſo ſhall this Empire it ſelf be ruined by Antichriſt, and He "by Chriſt.—— *And this doth* Daniel *deliver to us with great Evidence.*

CENTURY V.

Iſidorus Peluſiota, in his 218th Epiſtle, ſays thus of the Viſion of the Four Beaſts in the 7th of *Daniel:* —— "That Viſion of "the Divine *Daniel*, ſo *generally known and talked of in all places*, "does compare the Monarchies of the *Aſſyrians*, the *Medes*, and "*Macedonians*, to a *Lion*, a *Bear*, and a *Leopard.* But the Fourth "Beaſt ſets forth the *Roman* Empire.

And *Sulpicius Severus Sacr. Hiſtor. lib.* 2. has the ſame Four Kingdoms ſpecified, as foretold by *Daniel* in the four Metals of the Statue in the 2d Chapter, which have the ſame Characters with thoſe in the 7th.

Jerom is ſo much of this Opinion himſelf in his Comment upon *Daniel*, that almoſt all his deſign in it is to expoſe *Porphyry* the Philoſopher, for interpreting the *Fourth Beaſt*, and the *Little Horn* of it, to be the *Greek* Empire, and *Antiochus Epiphanes* in it: And to ſhew the Paradoxicalneſs of that Interpretation, he ſays upon the latter-end of the 11th Chapter, That *all Eccleſiaſtical Writers* did underſtand the Fourth Beaſt, and the Ten Horns, and Eleventh little One in it, of the *Roman* Empire, and the dividing it among Ten Kings, and of Antichriſt that ſhould ſubdue Three of them.

And when he heard that *Rome* was taken by the Barbarous Nations, he concluded, that the Man of Sin was juſt at hand, in relation to the *Ten Kings*, and the *Little Horn. Epiſt. ad Gaudentium.*

Theodoret, after him, is ſo clear in this, all over his Comment upon *Daniel*, that it muſt be tranſcribed, to take all that he ſays about it. —— "He *Wonders* how any Men of Learning "could make the Fourth Beaſt to be the *Macedonian* Kingdom, "when the *Greek* Empire was ſo expreſly repreſented in the 8th "Chapter, by the *He-Goat* with the Four Horns, and applied "to it by the Angel, and when the Third Beaſt in the 7th

" Chapter had four Heads to ſet out the ſame thing. *Comment. in cap 7. Daniel.*

But what can our Modern Interpreters anſwer to that of his, againſt the *Jews* in his time, who were much of the ſame Opinion in their Application of the *Fourth Beaſt*, and the *Little Horn*, to the *Greek* Empire, and that of the *Kingdom of the Son of Man* to the return of the perſecuted *Jews*? —— " Very properly " (ſays he) may that be applied to theſe *Jews*, that which " the Prophet hath long ſince ſaid of them, —— *And thou haſt* " *put on an Whores forhead, and refuſeſt to be aſhamed*, Jeremiah 3. 3. Ibidem.

Cyril. Hieroſolymitanus, and *Ambroſe* upon the 2 *Theſſalon.* 2. 6, 7. ſpeaking of the time that the *Man of Sin* was to be revealed, —— *When the times of the* Roman *Empire ſhall be fulfilled*, ſays one; and the other, That *he ſhould appear after the falling of the* Roman *Empire into pieces.*

Andreas Biſhop of *Cæſarea*, ſome while at leaſt after the time of St. *Baſil*, whom he quotes *cap.* 44. in *Apocalyp.* at the mention of the *Ten Horns* of the Beaſt in the *Revelations*, chap. 17. —— *Theſe Ten Horns, or Kings*, (ſays he) Daniel *alſo ſaw.* —— And then determines *Babylon* (the City of the Beaſt, and the Kings) to be *Rome*, according to the Opinion of the ANCIENT DO- " CTORS, *for many reaſons; but CHIEFLY*, becauſe on " the Fourth Beaſt in *Daniel*, that is, the *Roman Empire*, were " ſeen the *Ten Horns*; —— And alſo becauſe Antichriſt, when he " comes, is to *appear as King of the* Romans, *UNDER PRE-* " *TENCE OF RESTORING THEIR EMPIRE.* Whence he makes it the Conſent of the Ancient Doctors, That the Fourth Beaſt is the *Roman* Empire, an Argument to prove the Beaſt of the *Revelations*, that was like it, to be ſo too; and therefore *Babylon* to be *Rome.*

So alſo does *Arethas* Biſhop of *Cappadocia*, in his Comment upon the *Revelat.* chap. 13. refer the ſhow of the Beaſt with the *Ten Horns* there, to that of the *Fourth Beaſt* in *Daniel*; and applies it to the *Roman* Empire.

N. B. But Pope *Gregory* the Great does more poſitively apply the Reign of the *Little Horn*, to his own times; which was certainly a time of *Roman* Rule. In his 38 *Epiſt. ad Conſtant. lib.* 4. he applies all the Prophecy of *Daniel* concerning the *Little Horn*, or *Antichriſt*, to thoſe that would arrogate to themſelves the Title of

of the Biſhops of the whole *Roman* Empire, as the Biſhop of *Conſtantinople* did then pretend.—'*The King of Pride*, ſays he, *is near* 'at hand; *And, which ought hardly to be ſpoken, he has alſo an Ar-* 'my of *Prieſts prepared for him*; in alluſion to the Little Horn, as the ſame with The Beaſt in the *Revelations*, who was accompanied, and aſſiſted by the Falſe Prophet.

Becauſe after this, there is no different mention of any other Interpretation of the Fourth Beaſt in *Daniel*, *Ambroſius Auſbertus* may be the general Repreſentative of the Opinion of all thoſe of latter date, till the time of the Reformation —He, upon the 13th Chapter of the *Revelations*, makes *the Beaſt under the healed Head, to be the ſame with the Little Horn of the Fourth Beaſt in* Daniel. —And upon the 17th Chapter *compares that Beaſt with the Fourth Beaſt in* Daniel; —And there adds— *For what can be underſtood by the Fourth Beaſt, but the* Roman *Empire, in which thoſe Ten Kings are mentioned, after whom Antichriſt is to ariſe?*

It may therefore now be ſafely concluded, as the leaſt that can be inferred from theſe Teſtimonies of the Ancients, That never was any Learned Man more miſtaken about a matter of Fact, of which he could hardly avoid the having a clear ſatisfaction about, than Sir *John Marſham* has been in his Judgment about this part of the Viſions of *Daniel*.

CHAP. III.

What the Ancients do expreſly *agree in about the Schemes of the Fourth Beaſt in the 7th of* Daniel. *Why they much differed from one another in ſome particular Characters of it. The Uſe that is to be made of their Unanimous Agreement in ſome things. The* Neceſſary Conſequences *of what the Ancients do expreſly agree in.*

FRom the preceding Teſtimonies of the Fathers, it appears, That however different the Ancients might have been in particular Opinions about the Fourth Beaſt in the 7th Chapter of *Daniel*, yet they are found unanimouſly to agree in theſe General Concluſions.

CONSENT of the Ancients.

1. That the notion of the Fourth Beaſt in general, as the common ſubject of all its Horns, is, The *Roman* Monarchy.

2. That the Ten Horns of it, are a diviſion of that Monarchy into ſo many ſeveral Kingdoms under Ten Kings.

3. That the Little Horn of that Beaſt is Antichriſt, that ſhould have a Kingdom within the bounds of the *Roman* Empire.

4. That the Kingdom of Antichriſt ſhould continue, till it ſhould be deſtroyed by the Second Coming of Chriſt, after the time that they wrote in.

Victorinus was indeed ſingular about the laſt of theſe. For he judged Antichriſt to have been a ſingle Emperor of *Rome* about the time of the Viſion. But that was eſteemed as very extravagant by others. 'Some think (ſays *Auguſtine ad Marcellin. Lib.* 20. 'cap. 19.) that *Nero* is meant by the *Man of Sin*, 2 Theſſal. 2. 4. 'But I *extremely admire* at their preſumption, or their raſh Con-'jectures.

Many other Agreements of the Ancients about theſe matters are inſtanced in by *Bellarmine*, *Lib.* 3. *de Pontifice*, ſome of which muſt

must indeed be granted; But they are such, as are no ground of concluding upon the sense of the place to which they refer; because they themselves do often acknowledge themselves to be incapable Judges of the determinate Signification of those things, upon the account of their ignorance of the Event, that they referred to, and by which alone they apprehended them capable of being certainly known.

Thus *Theodoret* upon the 12th Chapter of *Daniel* 8, 9. where the Prophet professes he *understood not what he heard*; And the Angel confirms it to be, because *the words were sealed up*; but afterwards *many should understand*—explains it thus — 'But when 'the thing shall come to pass, they shall plainly understand the 'things that were foretold.

So also *Andreas Cæsariensis*, concerning the *number of the name* of the Beast, *Revel.* 13. —'The exact knowledge (says he) 'of the number, and of every thing else besides, that is delive-'red *about Antichrist*, Time and Experience will discover to Pru-'dent and Sober Enquirers.

And *Irenæus* upon the same matter judges it to have been on purpose concealed, that it might not be known, till it came to be fulfilled —And after Cautions put in against Conjectures —'Tis therefore, (says he) much the surer way to stop our 'Conjectures till the Prophecy be fulfilled.— Lib. 5. cont. Hæres. cap. ult.

And this is given as a general Rule for every thing of this nature, that is not very plain and clear before the Event; By which it appears, That the Fathers did not think themselves in a capacity to determine the meaning of the particular Circumstances in the Prophecies about Antichrist, because they were generally agreed, that he was still to come; And that therefore the particular Characters of his appearance did depend upon Events in after-times for the clear understanding them.

Now all those Opinions, for which *Bellarmin* cites the Consent of the Fathers, are such as depend upon this Supposition; That *the Time, Times, and the dividing of Time*, which is the time assigned to the continuance of the Little Horn in the 7th of *Daniel*, do not signify any longer time than Three years and an half, according to the common acceptation of *A Time* in the Prophecy of *Daniel*. *N B.* Dan. 7. 25.

Upon this account it is, that many Fathers have agreed, that Antichrist must be a single Person; and consequently, That the Ten

Ten Kings ſignified by the Ten Horns, muſt alſo be ſo many ſingle Kings, as well as the Little Horn, that denotes Antichriſt; It is alſo for this reaſon, that they agree, That the *Roman* Empire muſt be ruined at his appearance, by the Ten Kings, *viz.* becauſe by this his Time is made to be but Three years and an half before the end of the World, or the Second Coming of Chriſt, unto which the time of the Little Horn is deſcribed to continue.

The Fathers indeed might eaſily be induced to take *the Times*, or 1260 *days* of Antichriſt, in the literal ſenſe; becauſe they living under the Reign of the Sixth Head of the Beaſt, which had ruled from the time of the Viſion, they ſaw no neceſſity for that ſenſe, in which days and weeks are uſed amongſt the Prophets, and ſo were then obliged to judge according to the Firſt Rule of all ſound Interpretation. Chap. 2. Book I. of this Part.

But the Agreement of the Fathers in theſe things, is not ſo perfectly *Unanimous*, as *Bellarmin* would make it to be.

Juſtin Martyr, in his Dialogue with *Trypho* the Jew concerning this very place in *Daniel*, tells him, That by *A Time*, the *Jews* themſelves underſtand ſometimes an 100 years, according to which (ſays he) *the Man of Sin* muſt needs reign 355 years.

And *Auguſtin. ad Marcellin. Lib.* 20. *cap.* 19. —Some (ſays he) underſtand by *the Man of Sin*, not one Prince only, but, as it were, *an whole Body*, that is, a great Multitude of Men.

In c. 19. *Apoc.* And *Primaſius*, ſpeaking of the Beaſt, and the Falſe Prophet, that is, ſays he, the Devil, and Antichriſt, or his Chief Rulers, and his *whole Body*.

So alſo do we find in the Teſtimonies of *Irenæus*, *Tertullian*, *Hippolitus*, *Lactantius*, *Victorinus*, *Jerom*, that they made the Ten Horns of the Beaſt to be no more than *a Diviſion of the* Roman *Empire*; whereas *Bellarmin* pretends, that the Fathers are agreed, that they ſignify the utter deſtruction of that Empire.

And *Andreas Cæſarienſis* does expreſly contradict him in this in his Teſtimony; where he ſays, 'That *moſt of the Ancient Doctors* did underſtand Ten Kings of *the Roman Empire*, by the Ten Horns of the Beaſt.

There

There are many other things, for which *Bellarmin* brings the Conſent of the Fathers, in which he has been found to be much miſtaken; particularly by Biſhop *Andrews. Reſponſ. ad Bellarmin.*

Now from the former Conſiderations about the Agreement, and the differences of the Opinions of the Ancients, it may be obſerved, That their Teſtimonies about things that the Church has not poſitively defined, as the preſent caſe is, are of the nature of all other humane Teſtimony. Where they *all agree* in a ſenſe of *which they were capable Judges* in their time, it is a very great preſumption, that it is the plain and obvious ſenſe of that place; But where they differ from one another, their Authority is to be reſolved into the ſtrength of the grounds of their particular Opinions: And thoſe amongſt them who in any particular circumſtances ſpeak things contradictory to what was ſo generally agreed on from the plain evidence of the Text, may be as little our concern, as the Paradoxical Opinions of ſome Learned Men in our own Age. They themſelves, we have ſeen, do acknowledge themſelves uncapable Judges of moſt of the things in the Prophecy of Antichriſt, and the abſolute need there was of further time and experience of the Events, to be able to ſpeak with any likelihood of truth about them.

The uſe therefore that is to be made of theſe Agreements of the Ancients about the places of the Prophecy, of *which they were capable Judges* at that time, is, To confirm the natural ſenſe that is offered from the Text, and not to give any a prejudice againſt new ſenſes of the Prophecy about ſuch things in this Age, ſo many Ages ſince it was wrote: And as ſtrong a preſumption is it againſt the fixing of the full accompliſhment of the Prophecies of *Daniel*, and the *Revelations*, to any Events before, or in the time of the Fathers, to ſee them ſo generally to agree in their ſilence about any ſuch Interpretation. It would indeed be matter of aſtoniſhment to us, if the things of theſe Prophecies ſhould have been paſt before the times of theſe Learned Inquirers into the meaning of them; And yet that they ſhould unanimouſly agreee, that they were not to be fulfilled till a long time after.

Grotius.
Dr. *Hammond.*

From

From the General Agreement of the Ancients in the things at first mentioned, these seem to be necessary Consequences, that they must be supposed to own.

Consequences. 1. That by the Fourth Beast in the 7th of *Daniel*, must be understood a Kingdom of the *Romans* to the *last end* of the Beast, with all its Horns. For by the same reason that they took that Beast to be the *Roman* Monarchy in any part of its time, they must also own it to be the same in all the mentions of it, or in any time of its Horns; As the Third Beast is the Kingdom of the *Greeks* in in all the time of its four Heads, or its four Horns, *cap.* 7. *&* *cap.* 8. They were all said in the 8th Chapter, to be the King of *Grecia:* that is, One Ruling Nation at first united, and afterwards divided. And therefore the Little Horn, and the Ten of the Fourth Beast, must be as much *Roman* Sovereigns, as the Little Horn, and the five other in the He-Goat, Chap. 8. were *Græcian* Rulers.

And this shews how contradictory it was to the notion of the Fourth Beast, in which all the Fathers agreed, to make the Ten Kings in it, to be *Destroyers* and Ruiners of the *Roman* Kingdom, as some of the Fathers did imagine. And therefore by the Ruine of the *Roman* Empire, they must be understood to mean nothing but the ruining the *entire form* of it, as the breaking a thing in pieces is called the ruine and destruction of it; but no more the end of the *Roman* Kingdom, than the four Horns of the Goat were the end of the Kingdom of the *Greeks*.

2. From hence also does it follow, That the Ten Horns, and the Little Horn of the Fourth Beast, are a time of *Roman* Rule.

3. That the Kingdom of Antichrist, or the Little Horn of the Fourth Beast, is to begin among the *Romans*, after the division of that Monarchy into Ten Kingdoms, and is to continue from its first Rise to the Second Coming of Christ in Glory. For the Little Horn continues with the Fourth Beast till it is destroyed by the Kingdom of the Son of Man.

4. That the notion of a Beast all over *Daniel*, is *the Monarchy of one Conquering Nation only from the time of its Conquest to the last end of it.* For there is a general Agreement, that the other Three Beasts in the 7th of *Daniel*, do signify the *Babylonian*, *Persian* and *Græcian* Monarchies, till they came to be subdued. And the

Two

Two Beasts in the 8th Chapter are said expresly to be of the same kind; The Ram is called *the Kings of Media and Persia*; V. 20.
and the *Two Horns*, are represented as rising up *the one after the other*, to denote the succession of the *Persian* to the *Median* Line, till he is there subdued by the He-goat: The He-goat also, tho he be called the King of *Greece* in the single Person, yet is said to have four Kings succeeding after one great one, set forth by a V. 21, 22.
first great Horn, and four rising up after it, and is described to continue to the latter time of that Kingdom, whose Character is V. 23.
owned to be the fourfold Kingdom.

5. That the signification of Heads and Horns of Beast all over *Daniel*, is, The several Supreme Powers in that Nation, which 1.
is represented in general by the Beast. If these Heads, or Horns, be said *to come one after another*, they denote a succession of so many different Supreme Magistracies in the same place; But if represented as rising up *altogether*, they signify the division of that 3.
Nation into so many distinct Sovereignties, or Kingdoms; And also the *continuance* of each Succession of the Successive Heads, or 4.
Horns, and *the continuance* of each division of the Contemporary Heads, or Horns, till the change of either of them.

This all agree in, about the four Heads of the Leopard in the 7th Chapter, which signify so many distinct Kingdoms in the *Greek* Monarchy; and about the successive Horns of the Ram in the 8th Chapter, which signify the Succession of the *Persian* to the *Median* Government in the same Nation of the *Medes* and *Persians*; according as that Kingdom is called both under the V. 8, 12, 15.
Median, and under the *Persian* Kings, as thrice in *Daniel* 6. under the *Medes*, and all over the Book of *Esther* in the time of the *Persians*. The Horns of the He-goat also in the 8th Chapter, are agreed to represent first the united Monarchical Government of the *Greeks* under one King, and then the Succession of the fourfold Kingdom of the *Greeks* after it.

'Tis true, the Little Horn coming out of one of the four in the 8th Chapter (agreed to be but one single King) makes no change in that fourfold Kingdom, though he be described as coming after the four. But then it is plainly intimated, that he is not an Horn distinct from the other four, but only a part of that, *out of which* he is said to come, and not to come *after* it.

Wherefore here are eleven acknowledged Inſtances of the proof of the beſoremention'd Rule about the ſignification of Heads, and Horns; And then for the remaining Ten Horns of the Fourth Beaſt, and Little One after them in the 7th Chapter, there wants nothing to aſſure their conformity to it, but to prove, that they belong to the ſame Nation that is repreſented by the Fourth Beaſt there. And that is aſſured from the preceding Conſequence. For theſe Horns are but parts of that Beaſt, which in the whole time of it, ſignifies but one Nation only.

The Fathers indeed do ſeem generally to agree, That the Little Horn of the Fourth Beaſt, and conſequently the Ten before him, can be nothing but *Roman* Powers, whatſoever is pretended to the contrary. *Andreas Cæſarienſis*, in his Teſtimony beforecited, expreſly ſays, 'That the *Ancient Doctors* made *Babylon* in 'the *Revelations* to be *Rome*, becauſe they looked upon the Beaſt 'there (whoſe City *Babylon* is) to be the ſame with the Little 'Horn upon the Fourth Beaſt, or the *Roman* Empire. And *Bellarmin* does as good as ſay the ſame, *Lib.* 3. *de Pontif. c.* 16. The *Fathers* ſay, that Antichriſt was to come as a Monarch of that Empire, the Seat of which had been at *Rome*.

Thus for inſtance, When *Juſtin Martyr* tells *Trypho* that Antichriſt (ſignified by the Little Horn) *was juſt at hand* when the *Roman* Empire was then flouriſhing, who could underſtand that of any thing but the *Roman* Empire? When *Irenæus* gueſſes his name to be *Latinos*, becauſe that, he ſays, was the name of his Kingdom, he does plainly fix him upon the *Romans*. When *Tertullian* makes the Ten Kings of *the Roman Empire* to bring on Antichriſt, and ſays, *That his time is at hand*, that is, in the height of the *Roman* Empire, he intimates the ſame thing. *Hippolytus* makes him to ariſe amongſt the Ten Kings, whom he calls the Kings of the *Roman* Empire. *Cyprian*, and all the Fa-
V. 44. thers, that make the Kingdom of the Stone, or of the God of Heaven, in the 2d Chapter of *Daniel*, the ſame with that of the Son of Man in the 7th Chapter, muſt alſo judge the Fourth Kingdom before it, in each to be the ſame; And the Fourth Kingdom in the 2d Chapter is ſaid to be the ſame Kingdom in ſubſtance, when it was *entire*, and when *divided*, verſe 40, 41. *Lactantius* applies the whole account of the Fourth Beaſt to the

Roman

Roman Empire. *Victorinus* doth certainly ſeat Antichriſt, or the Little Horn, amongſt the *Roman* Rulers.

Thoſe indeed that came after the time of *Auguſtine*, did many of them think, that *Antichriſt was to deſtroy all the Power of* Rome. The only ground that they alledge for it, is, That in the Second Epiſtle of the *Theſſalonians*, chap. 2. where it is ſaid, *That that did withhold* at the preſent time, muſt *be taken away*, and then ſhould the *Man of Sin* be Revealed. This *that did with-hold*, they Interpreted to be the *Roman* Empire. And yet ſince they afterwards Interpret *Babylon* in the *Revelations*, to be *Rome*, which is openly deſcribed to be the City of *Antichriſt* (the ſame with the little Horn) whom they agreed to continue till about the end of the World, they did thereby plainly ſhew, that they meant nothing elſe *by the taking away* of the *Roman* Empire in the forecited place, but *only the change of the Monarchical Imperial form of it*, *not the laſt end of all* Roman *Rule*; *According as* Tertullian *ſays*, *that they prayed for the Lives of the Emperors to put off the coming of* Antichriſt *in the end of the World*. As for thoſe amongſt them that did not underſtand *Rome* by *Babylon*, we ſee that the Jeſuits themſelves look upon them as extravagant in it. See the References to the 1ſt Chap. Book 1.

Wherefore the Ten Horns, and the Little one after them, may now be counted by the expreſs Conſent of the Fathers, as conformable to the General Rule for all the reſt of their kind.

6. It does alſo now appear from this Agreement of the Fathers concerning *Beaſts*, *and their parts*, ſignifying Dominion, That they had no other mark for their difference betwixt either Succeſſive, or Contemporary Horns, but *only the different Changes of the Supream Civil Power of Monarchies.*

7. Nor any other conſtitutive difference betwixt Succeſſive Heads or Horns, but a *different name or title of the Supream Power.* The ſecond Horn of the Ram was diſtinguiſhed from the firſt only by *the name* of the King of *Perſia*, inſtead of that of *Media*, over the ſame Nation, *Dan.* 8. 3, 20.

8. And by their Agreement, that the four Heads of the Leopard in the 7th Chapter, was the ſame time of *Græcian* Empire with the four Horns of the He-goat in the 8th Chapter, it appeared, That they made *Heads and Horns to be promiſcuouſly uſed for the ſame thing* in different Schemes of the ſame Monarchy.

CHAP. IV.

The Agreements of the Ancients about the Beaſt in the Revelations. *Eight Queries about the Neceſſary Conſequences of the Ancients Conſent concerning the Fourth Beaſt in* Daniel, *and the Beaſt in the* Revelations, *for the more particular determination of the Characters of the Beaſt in the* Revelations. *The Reaſon of the Contrariety of ſome of the Opinions of the Fathers, to their general Agreements about the Fourth Beaſt in the 7th of* Daniel, *and the Beaſt in the* Revelations. *The Application of the Beaſt, to the* Roman *Church in all Ages.*

THE Conſent of the Ancients about the nature of the Fourth Beaſt in the 7th of *Daniel*, and the neceſſary Conſequences of what they expreſly conſent in, do diſcover what they muſt agree in concerning the Beaſt in the *Revelations*. For,

1. The Fathers are well enough known to make that which from the 13th, to the end of the 19th Chapter of the *Revelations*, is peculiarly called The Beaſt (as one *particular* ſtate of it only in the latter time of it) to be that, to which they give the name of Antichriſt. See *Andreas Cæſarienſis*.

2. They do upon this account make that *particular* Reign of the Beaſt in the *Revelations*, to be *the ſame* with the Reign of the Little Horn of the Fourth Beaſt in *Daniel*, *the ſame* with the Man of Sin in the 2d Chapter of the Second Epiſtle to the *Theſſalonians*, *the ſame* alſo with the Buſtling King in *Daniel* 11. 36. For as they called all theſe by the name of *Antichriſt*, ſo *Bellarmin* aſſures us, *lib.* 3. *de Pontif. cap.* 1. That *by the common conſent of all Chriſtians*, by Antichriſt is underſtood but *one certain Eminent Falſe Chriſt*. In the Teſtimony alſo of *Andreas Cæſarienſis* may be ſeen the Agreement of the *Ancient Doctors*, That The Beaſt in the *Revelations*, and the *Little Horn* in the 7th of *Daniel*, were *the ſame* thing, becauſe they accounted them both to be Antichriſt.

3. The

3. The Fathers do alſo own with the Text, the ſeven Heads of the Beaſt to be ſucceſſive Ruling Powers, five of which were paſt *at the time of the Viſion*, one of them at that time in being, and two Kings more which were to come to make up the whole Seven, the latter of which Two was to be ſuch an Eighth, as ſhould be one of the Seven. Rev. 17. 10, 11.

4. They did alſo agree that *Babylon*, that went along with the Beaſt in the *Revelations*, was the City of *Rome*. This appears from *Andreas Cæſarienſis*'s Teſtimony, and *Bellarmin*'s Quotations of the Fathers for this Expoſition, *Lib.* 2. *de Pontif. cap.* 2. where he concludes it to be the Opinion of the Fathers, *That* John *in the* Apocalypſe *did every-where call* Rome, Babylon.

Now *from* the forementioned Particulars, in which the Ancients are found generally to agree about the Fourth Beaſt in the 7th Chapter of *Daniel*, and the Beaſt in the *Revelations*; and *from* the immediate, and neceſſary Conſequences before deduced from them, I would propound it to the Impartial Conſideration of all the World, whether to make the Ancients conſtant to themſelves, they ought not to be judged to agree alſo in thoſe unavoidable Conſequences of the Concluſions, in which they are ſo unanimous.

That the general Notion of the Beaſt in the *Revelations*, as it is the *common ſubject* of its Heads and Horns, muſt ſignify, *the Particular Monarchy of the* Romans, till the laſt ruine of it? This does neceſſarily follow, 1ſt, From the fourth Conſequence of their Agreements about the Fourth Beaſt in the 7th of *Daniel*. For by that the general Notion of every Beaſt is to be *ſome Particular* Monarchy to the laſt end of it. And 2dly, From their Unanimous Agreement about *Babylon* in the *Apocalypſe* beforementioned, which does neceſſarily determine it to be the *Roman* Monarchy. Query 1. Chap. 3. See 4th Agreement in this Chap.

Wherefore if ſome of the Fathers have interpreted the Beaſt in the *Revelations* to ſignify, a great Multitude of Kingdoms, tyrannizing over the Church of God, They do plainly contradict that, which before they had agreed to be the natural and obvious ſignification of *A Beaſt* in Prophecy, by the almoſt Unanimous Conſent of all Interpreters, that is, a *particular Kingdom only*; Whereas in this way, they make one Beaſt ſignify as many, as a multitude of Beaſts every-where elſe; and

and for which also they do not alledge any the least warrant from the Text.

Query 2. Whether the Ancients must not, according to their other general Agreements, make the Heads and Horns of the Beast in the *Revelations* to be

1. so many Sovereign Powers amongst the *Romans*;

2. and the Heads to be so many several kinds of Supream Magistracy over the same Jurisdiction of the *Romans*? For they are described to succeed one another. *Revelat.* 17. 10, 11. And the

3. Ten Horns of the Beast to be the Division of the *Roman* Monarchy into Ten really distinct Kingdoms. (For they are represented to be in power all at a time. *Revel.* 17. 12, 13.) According

CHAP. 3. to the fifth Consequence of their Agreement about the Figure of *Daniel*.

Those therefore of the Fathers, who make the seven Heads to be either so *many Ages* of the World, or so many distinct *Monarchies*, do contradict their Agreement with the rest about the like Figures in *Daniel*; And when others make the Ten Horns to be the *dissolution* of the *Roman* Empire, though they were the Ten Horns of that Beast, that signifies the *Roman* Empire to the last end of it, they forget how inconsistent they are with themselves.

Query 3. Whether by the common Consent of the Fathers in their other Agreements, the Beast in the *Revelations*, as it is the *particular state* of the Beast under its last Ruling Head, can be any thing

By Conseq. 4. Chap. 3. but a *Roman* Sovereign? For it is an Head of the *Roman* Beast, and therefore by the former Consequence must be a Sovereign of the *Romans*: It is also the same with the Little Horn of the Fourth Beast in *Daniel*, which by Consequence the second, Chapter the 3d, is a *Roman* Sovereign.

Query 4. Whether the Agreements of the Fathers do not necessarily make the 6th Head of the Beast to be the whole Imperial

3d Agreement in this Chap. Government of *Rome*? They agree, that the 6th Head was (according to the Text) in power at the time of the Vision; And it must then be either the *Roman* Emperor, or the Imperial Government; but it could not possibly be the single person of any *Roman* Emperor. For then the next single Emperor but one must have been the 8th King, called the Beast;

4th Agreement, Chap. 3. Whereas the Fathers are found to agree, that Antichrist, the same with the Beast, or 8th King, was not come into power in their time, which was never the succession of many single Emperors

perors from the time of the Vision. Besides, By the 5th Consequence of their Agreements about the Figures of *Daniel*. Chap. 3. They make every Head and Horn of Beast to contain in it all the single Rulers of the same kind.

Whether, according to the agreeing Judgment of the Ancients, the Sixth Head of the Beast must not be the Imperial Government of *Rome*, till at least the taking away of that Form of Government in that Jurisdiction? For by the 5th Consequence of their Agreements. Chap. 3. An *Head*, or *Horn* of Beast signifies a kind of Supream Power in a Nation to the last end of that kind of *Magistracy*, or *Kingdom*. Query 5.

And therefore those of the Fathers, that made the Sixth Head to be at an end at the Change of the Imperial Power from Paganism to Christianity, did contradict the Unanimous Consent of all the rest with themselves about the nature of every Head and Horn in *Daniel*, which they made to be *one kind of Supream Civil Power* to the last end of it, without any regard to the different behaviour of some of the single Persons of that kind towards the Church of God, in comparison with others. The Favour and Protection of the *Jews* from some of the *Babylonian*, *Persian*, *Grecian* Kings, did not in the Fathers Opinion make different Heads, or Horns of the Beasts, to which they did belong.

Whether, according to the Opinions of the Ancients, in which they unanimously agreed, The *Seventh King*, or Head, must not be that which changed the Imperial Power of *Rome* at the end of the *Western* Emperors? For the Imperial Government of the *Romans* was certainly the Sixth Head; and that must then necessarily be either that Imperial Government only, which was particularly owned by the Senate, and People, and Clergy of *Rome*; or the whole Imperial Government of the *Roman* Empire, ower *Rome*, *Constantinople*, *Britain*, &c. Now at the Fall of the *Western* Emperors in *Augustulus*, there was a Change of the Imperial Form of *Roman* Government, whichsoever of these kinds was the Sixth Head. For the Barbarous Kings, that succeeded, were owned as the sole Sovereigns of *Rome*, by the Pope, Senate, People and Clergy. And if it were the whole Imperial Government at *Rome* and *Constantinople*, which was the Sixth Head, then the Change of it into the mixt form of Imperial, and Kingly Government of *Rome*, or of the *Romans*, by the owning the *Gothish* Query 6. Query 4. 1. 2.

thiſh Kings as the Sovereigns of the *Weſtern* Part, muſt be the Seventh King. For they were as much a part of the Supream Power of the *Romans*, as the *Weſtern* Emperors, which they ſucChap. 3. ceeded. And it has been found by the 6th and 7th Neceſſary Conſequences of the Agreeing Opinions of the Fathers, That a new Name of the Civil Sovereign Power of a Nation, does conſtitute a new Succeſſive Head or Horn of a Beaſt. So is it in the laſt Horn of the Ram, Chap. 8. which is agreed by the Fathers to be the Change of the name of the King of *Media*, to that of the King of *Perſia*, though the King of *Perſia* was alſo King of *Media*, who was the firſt Horn. And ſo was it in the four Horns of the He-goat, *ibidem*. Though one of theſe four be the ſame with the firſt Horn. And the Change of the whole pure Imperial Goverment into that of either Kingly alone at *Rome*, or into that of the mixt form of Kingly and Imperial, over the whole remaining Empire, was as real a new appearance of the Sovereign Power of the *Romans*, as either of thoſe two Inſtances.

Query 7. After this, it is not to be queſtioned, but that according to the Fathers, The Eighth King called the Beaſt, and Antichriſt, Agreements. muſt be that Sovereign Civil Power of the *Romans*, which ſucceeded the Barbarous Kings at *Rome*. For that muſt be the King that was next to the Seventh. And this exactly agrees with the Text; For the Eighth King, called The Beaſt, is ſaid to be *of the Seven*; As the Imperial Government reſtored by *Juſtinian*, who ſubdued the *Italian* Kings, was the Eighth Change of the Sovereign Power of *Rome*, but really nothing but the Sixth Head reſtored again.

Query 8. It does alſo as neceſſarily follow from the Agreements of the Fathers about the conſtitutive difference of Heads and Horns from one another; That that which is repreſented by the Falſe Prophet, cannot be the ſame thing with that which is called the Beaſt; *viz.* Becauſe the Beaſt is really nothing but an Head of Prop. 6. the Beaſt, which by conſequence the 6th, Chap. 3. does denote a Civil Power of the *Romans*; whereas the Falſe Prophet is deſcribed as an Eccleſiaſtical Power, employed in the ſervice of that Civil Power. See *Revelat.* 13, 12, 14.

But yet they might very well agree, That the Beaſt, and the Falſe Prophet, might be uſed promiſcuouſly to ſignify the really diſtinct Actions of one another; becauſe they were joined together in one Confederacy; And the names of any Confederates, or

or Partners, in any thing, are commonly used to express the Actions of one another in the common Design. So *Primasius* upon the 13th of the *Revelations*, concerning them both —— 'Both of them, says he, are every-where to be understood in 'conjunction — And presently after — It is manifest, that both 'the Beasts are one and the same body *(of men)* and exercise 'the same wicked Worship; so that the First is said to fight for 'the false Shows of the Second.

Thus I have drawn down the Consequences of the General Consent of the Ancients, to mine own particular Opinion concerning the first date of the Rise of the Beast, and the particular *Roman* Power that is now signified by that Term.

But that which is to be observed for the General Confirmation of the Conclusion, in which almost all Protestants agree in, is, That if it be sure, as may appear from the 4th Query, That the Sixth Head of the Beast is the Imperial Government at the time of the Vision, then there need nothing be granted to prove *the Beast and the False Prophet to be the Civil and Ecclesiastical Power of* Rome *at this present*, but only to demonstrate from History, That there has certainly been two Changes of the Sovereign Power of the *Romans* since the time of St. *John*. For they did agree, That Antichrist, from his first appearance, must continue till the Second Coming of Christ; and that the next Change of the Sovereignty of the *Romans* but one, after the time of the Vision, must be the Eighth King, or the Beast, and Antichrist; And therefore at the beginning of the last of those two Changes of the Government of the *Romans*, since the time of St. *John*, must the Kingdom of Antichrist have begun, whensoever that does appear from History to have happened.

4th Agreement, Chap. 3.
3d Agreement, this Chap.

And whatsoever the Fathers have delivered contrary to this, concerning the *Time*, *Times*, *and half a Time* of the Beast, as but three years and an half, must have been acknowledged by them to contradict their General Agreements in other things more plain; and from *Experience*, which they often mention, as the only means to determine the meaning of some Mystical Expressions that regarded future Times, they would have learnt that those Times were necessarily to be understood in a Mystical Sense, and not as they ordinarily signify; according to the frequent Examples in Scripture of such a Mystical Signification of parts of time, and the true Rule of Interpretation in such like Cases.

See Corol. 1. Prop. 23. Rule 2.

For a clearer ſatisfaction about the contrariety and inconſiſtency of ſome of the particular Opinions of the Fathers, with the Concluſions in which they agree with the Unanimous Judgment of the reſt; it may be convenient to inquire into the grounds, or reaſons of their Paradoxical Fancies about the Beaſt in the *Revelations*, which contradicted the General Agreement about the ſignification of A Beaſt, and its Ruling Parts, in the Prophecy of *Daniel*.

For this purpoſe it is in the firſt place to be conſidered, That it is a true Obſervation of the Learned *Grotius*, That the Reaſon why the *Apocalypſe* was not added at firſt to the reſt of the Books of the *New Teſtament*, which did afterwards give ground for queſtioning the Canonical Authority of it, was, That it did ſo openly point at the *Roman* Government, as the great Enemy of God, that it lay concealed in a few hands amongſt the Chriſtians of the firſt times, for fear of exaſperating the *Romans* againſt them. This does St. *Chryſoſtome*, and *Auguſtine* make to be the ground, why St. *Paul* ſpoke ſo myſteriouſly about the *Roman* Empire in his Prophecy about Antichriſt, 2 *Theſſ.* 2. 6. when he ſays, And *now ye know, what doth withhold*; the Reaſon they give for it, is, That if the Apoſtle had openly named the *Romans*, they would have accounted him, and all the Faithful, very peſtilent Members of their Government.

In Præfat. ad *Apocal.*

In 2. Ep. *Theſſ.*

This fear of the then Ruling Power, together with the Profeſſions of their ignorance of the application of the Characters of Antichriſt, becauſe they look'd upon their times as not at all concerned in thoſe things, may be very reaſonably judged to be the cauſe of the little care that the Fathers took to be wary in the Interpretations that they gave of this Book. For they eſteemed it to be both a dangerous ſtudy, and alſo relating to things that they could not well judge of; and alſo to future times, in which they ſhould not ſhare; And might therefore (as *Chryſoſtome*, and *Auguſtine* do expreſly ſay) bring themſelves unneceſſarily into great danger. And *Jerom*, in his Anſwer to 11. q. *ad Algaſiam*, and *Primaſius* upon 2 *Theſſ.* 2. 6. to the ſame purpoſe. This Account may the more eaſily be allowed from the general neglect of the Book of the *Apocalypſe*, even in this Age, to which the chief things in it are by the ſevereſt Examiners of the Senſe of Scripture judged to belong; ſo as to be even laid aſide out of the Calendar for the daily readings of Scripture by Proteſtants themſelves, † who never-

Mr. *Mede*, Bp. *Uſher*, &c.

* *Homilies* of the Church of *England*, p. 69, and p. 316.

nevertheleſs do give the preſent Church of *Rome* the name of *Babylon*.

It is then no great wonder, That *Irenæus*, and *Hippolytus*, and ſome other of the Fathers, whilſt the *Roman* Government continued Pagan, ſhould be ſo willing to make the Beaſt in general to be the World, and the Seven Heads of it to be ſeven Wicked Ages of the World, as the ſum, or Recapitulation (as *Irenæus* calls it) of all the Apoſtate times; For in that way, the Sixth Head, ſaid in the Prophecy to be then in being, was not more applied to the *Romans*, than to all the other Wicked Nations in the World at that time; and the laſt Head, called the Beaſt, would not concern the then *Roman* Empire, becauſe it was not to come till after the end of that preſent Reigning Age.

And their willingneſs to take this ſafe way, might make them eaſie to be ſatisfied with ſuch ſmall grounds as theſe for it, *viz.* 1. That the Beaſt in the *Revelations* is ſignified, Chap. 13. 2. to contain all the Four Beaſts of the 7th of *Daniel*, in his own Body; though that be the ſame with what is ſaid of the Fourth Beaſt alone, that is, that he had devoured the other three. But this Apprehenſion might eaſily induce them, firſt to fancy the Beaſt to be at leaſt all thoſe Four Monarchies that are mentioned in *Daniel*; And 2. when that was done, they might as eaſily thereupon be brought to extend the notion of it to contain the whole World in it, from the repreſentation of the Seven Heads upon it, the number ſeven being then generally accounted in the Learning of the Jews and Chriſtians, to be a ſignification of the whole ſum of the kind of things, with which it was joined; And then it was obvious to fancy the Seven Heads to be ſome ſeven parts of time, that ſhould meaſure out that blaſphemous, or ungodly time of the World, from the firſt beginning of it, to the laſt end of it. And yet all the ground for this was nothing but that mention of the parts of the Four Beaſts in the 7th of *Daniel*, in the make of the Body of the Beaſt in the 13th Chapter of the *Revelations*, which the Fourth Beaſt in *Daniel* is ſaid to have devoured.

1. Dan. 2. 40. and 7. 7, 23.

The Fathers that came after the time of *Conſtantine*, and that ſaw the *Roman* Empire turned Chriſtian, could not, it ſeems, ever bring it into their minds to think, That God would ever ſuffer the *Roman* Empire to relapſe again into Infidelity, or to appear in the dreadful Characters of the Tyranny of the Beaſt againſt the Church; And yet they muſt ſtand to that, if they allowed

lowed *Babylon* to be *Rome*, or the future times of the Beaſt to belong to the *Roman* Empire. They therefore interpret *Babylon* to be the General City of all Wicked Men all the World over, and the Beaſt to be the World of Wicked Men; and the Seven Heads to be either all the Tyrannical Powers of the World that had, or ſhould perſecute the Church of God, or all the Wicked Emperors only of that Time, Heathen, or *Arrian*.

That which might the more eaſily diſpoſe them to this, was the Clamours of the *Arrians* and *Donatiſts* againſt the then Orthodox Party, that they were the People of that *Babylon*, that is ſo dreadfully ſet out in the *Revelations*. For it was very obvious for any, that had zeal enough, to make the Change of Religion to be the Change of one of the Heads of the Beaſt; and ſo to account the Sixth Head to be the Heathen Emperors only, the Seventh King to be the ſhort continuance of Imperial, and profeſſed *Arrianiſm*, under *Conſtantius*, *Valens*, &c. as the time of the Seventh King is deſcribed; And the Eighth King, called The Beaſt, to be the return of that which theſe called Idolatry and Blaſphemy (but others Orthodoxy) under the reſt of the Emperors that ſucceeded, and that were in the time of this Charge in power.

Mr. *Mede*. Dr. *More*.

If we conſider, That by ſome of the beſt Learned, and Cautious Interpreters of this preſent Age, the change of Religion in the Imperial Head, is made to be the end of the Reign of that Head, it will appear very reaſonable to judge, That theſe Clamours of their Adverſaries might be thought to have ſome ground for them, if they ſhould allow The Beaſt, and Heads, to be *Roman* Powers only: And this Conſideration might very well make them conclude, that *Babylon* could not be *Rome*, nor the Heads of the Beaſt to be ſo many Succeſſions of *Roman* Government, at leaſt if they thought it to be undoubted, That the then called Orthodox Party could not poſſibly be concerned in the Characters of the Beaſt. For,

That the Orthodox were then charged by their Adverſaries with the Application of *Babylon*, and the Beaſt, to them, is evident. That which is the cleareſt Inſtance of this nature, is that which *Bede*, in his Preface to his Comment upon the *Revelations*, ſays of *Tyconius*, an Eminent *Donatiſt*, and whom he commends for his Interpretation —— He there ſays, That *Tyconius*, who had ſuffered in the Cauſe of the *Donatiſts* with the

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reſt of his Brethren, That he did apply all the Perſecutions in the *Revelations* to the Actions of the then preſent Church of *Rome*, againſt thoſe of his Party: And *Primaſius*, another of his Followers, does alſo in his Comment upon this Book, affirm much the ſame of him in his Preface. So alſo does the Imperfect Work upon St. *Matthew* (wrongly attributed to *Chryſoſtome*) charge the Governing party of the *Roman* Church about the ſame time, with much the ſame accuſations in ſeveral places of it; and *Bellarmin* informs us, Lib. 3. *de Pontif.* c. 11. That *the Orthodox* Africans *were called* Romaniſts *by the* Arrians, as a name of reproach.

Whatever was the true Reaſon of this new Interpretation of the name of *Babylon*, it is certain, that it was againſt the opinion of all the Fathers before, as the moſt Learned of the *Roman* Interpreters do often acquaint us; and as may be ſeen from *Irenæus* in particular, *Lib.* 5. *Contra Hæreſ.* And from *Tertullian* in *Apolog. Victorinus*, &c. And there could be no greater Reaſon to move them to it, than the clamours of that diſcontented Party.

But after the inundation of the Barbarous Nations all over the *Roman* Empire, and the ſettlement of their ſeveral Kingdoms within the Bounds of it, *Andreas Cæſarienſis*, and *Arethas*, as if they had now plainly ſeen the diviſion of that Empire amongſt the Ten Kings, repreſented by the Ten Horns of the Beaſt, ſeem to be not ſo well ſatisfied about the Myſtical way of Interpretation, which they had received from thoſe before them. But yet for fear of fixing the Characters of *Babylon* upon the then preſent times of the *Roman* Church, they are very cautious of determining any way: They ſhow how many meanings *Babylon* may have in it; it may either be *the whole World* of the Wicked in general, or *Babylon* in *Perſia*, or Old *Rome*, or New *Rome*; and the Seven Heads of the Beaſt may be either all the wicked Emperours, or Seven Ages of the World, *&c.* And yet when they come to bethink themſelves again, *Babylon muſt ſometimes* be *Rome* with them, according to the Ancient Fathers; and yet that it *cannot* be Old *Rome*, becauſe that had loſt all Majeſty of Empire, (And then what *Rome* can it be elſe?) And that Antichriſt, when he comes, muſt be a Monarch of *Rome*. See *Andreas Cæſarienſis* on the 13th and 17th Chapters of the *Revelations*.

All

All which shows, That the only thing that can be depended upon, as the Authoritative sense of the Ancients, is their Geneneral Agreement about the nature of the 4th Beast in *Daniel*, and about the relation of the Beast in the *Revelations* to it; And the immediate consequences of that unanimous consent.

If now it should be thought to be a great prejudice against the clearness and easiness of the Protestant Applications of the *Apocalypse* to the Church of *Rome*; That that Interpretation was never heard of for many Ages together, after the time that the beginning of the Apostacy of the *Roman* Church is dated from by Protestants: *Baronius*'s Testimony concerning it, is a sufficient Answer to that, who (as * Dr. *Barnard* observes) does acknowledg, That there was not an Age in which some Learned Man or other did not appear in this charge of Antichristianism upon the Church of *Rome*. And we have already seen the Charge of the *Donatists* and *Arrians*; and if that should be esteemed to be nothing but the unreasonable clamours of Hereticks, Pope *Gregory*'s complaint of the same nature, against that Antichristian Supremacy of the Bishop of *Constantinople*, which came afterwards to be the Title of the Bishop of *Rome*, is unexceptionable.

* Divers Discourses, p. 119.

Lib. 4. Epist. 38.

Lib. 6. Ep. 28.

But presently after that Age, when *Baronius* himself says, That the *Abomination of Desolation* seemed to have been brought into the Church, *Arnulphus*, Bishop of *Orleans*, in his Speech to the Synod of *Rheims*, appeals to the whole Synod, whether the behaviour of the Bishops of *Rome* did not in their opinion fully answer the Character of Antichrist *sitting in the Temple of God*?----And thereupon applies the 2 *Thess.* 2. 4, 6, 7. to the *Falling in pieces of the* Roman *Empire, and the Elevation of the Papacy upon the ruines of it.*

An. 900. Art. 1, 2, 3.

Synod. *Rheim.* Cap. 25, 26, 27, 28. *A. D.* 991.

Mornay Myster. Iniquity. p. 213.

But after that Pope *Gregory* the 7th, called *Hildebrand*, had a while shown himself, there were frequent clamours of this nature. *Aventinus*, an Historian of that Church, says, That *the Greatest part of Good, Ingenuous, Faithful, and Clear-spirited Writers did hold, That* THEN *begun the Empire of Antichrist.* And accordingly do we find the whole Clergy of the Dioceſs of *Liege*, in their Answer to Pope *Paschal*'s Letter, who had been *Hildebrand*'s Scholar, applying the Rage of the Devil in the *Apocalypse*, against the true Church, to the Popes Actions; And

Lib. 5.

2. Vol. *Concil.* p. 809. Edit. *Colon.*

And the Emperour *Henry* (who was with them) in his Letters to the Chriſtian Princes, does alſo in expreſs words apply the Characters of Antichriſt in the *Theſſ.* 1 *Ep.* 2. to *Paſchal*. The Biſhop of *Florence* alſo at the ſame time did publickly Preach, that *Antichriſt was then born*, which made Pope *Paſchal* go in perſon to *Florence*, and call a Council there to admoniſh him to deſiſt. *Platina* in *Paſchal.* 2.

Their own St. *Bernard* tells us firſt, That he had heard *Norbart*, of great repute for Holineſs, affirm with a proteſtation, That he did moſt certainly know that Antichriſt ſhould be revealed in that Generation. And *Bernard* himſelf does alſo call the Pope Antichriſt; and ſays, That the Beaſt of the *Apocalypſe*, to whom *was given a Mouth ſpeaking Blaſphemies, and to make War againſt the Saints*, does ſit in the Chair of St. *Peter*. About the Year 1125. Epiſt. 56. In Cantic. Serm. 33. Epiſt. 125.

But *Everhard*, Biſhop of *Saltzburg*, in the time of *Gregory* the 9th, at the Aſſembly at *Ratisbonne*, doth the moſt particularly prove the Time of the Beaſt, as the 8th King of the *Romans*, to have been come ever ſince the time of *Hildebrand* at leaſt, from the end of the Imperial Power that was the Sixth Head, and the diviſion of the Empire amongſt the Ten Kings. *Aventin.* Lib. 7. 545. About *A. D.* 1230.

This was the judgment of ſuch as were of the *Roman* Communion: But ever ſince the firſt great appearance of the *Albigenſes*, which was before the year 1170. there has been a continuation of this Accuſation againſt the *Roman* Church, by whole Bodies of Churches, divided from that Communion.

Thoſe that have the curioſity to ſee a more particular account of the Tradition of the Charge of Antichriſt upon the *Roman* Church, from the beſt Learned of its own Members, may conſult *Du Pleſſis Mornay*, in his *Myſtery of Iniquity*; and Dr. *Bernard* in his Fourth Diſcourſe, from page 119. where there is an account more particularly of the Learned Men of this Opinion in the Church of *England*, both in the times of its Papal ſtate, and ſince the Reformation.

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